

THE PACIFIC

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A Grand Privilege.

WE should be the meanest of all whom God ever created on earth if, with our faith in him, and in his providence, we did not desire to co-operate with him, especially in these times, when he is working so signally and manifestly. Think of his work in the past! He sent the printing press when he was ready, and the needle of the compass, and the telescope to search the stars. Before that, he had made the Roman Empire bend and break beneath his touch, with all its consolidated strength, the glory of ages. He had taken our savage ancestors, yours and mine, and made them bow before him and accomplish his design; and when the time came he picked up this continent out of the sea, on the point of the needle, that he might cover it with a purified religion, and make it the throne of that religion in all the earth for all the centuries. He built our nation into sudden power, beyond the expectation of those who, humanly speaking, were its founders. When the time came he so wiped out slavery with one swift stroke of his red right hand that it shall never appear again. Everything portends the coming of events towards which God's plans have always been working, and toward which now he makes the centuries hurry, and it is our grand privilege to work with him in this vast enterprise for the renewing of the world.—*From an American Board address, by the Rev. Dr. Storrs.*

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 14 June: 1900

The True Man.

Search thine own heart; what paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek!

—Whittier.

Among the speakers at the recent Ecumenical Conference on Foreign Missions whose addresses made a profound impression was the Rev. Dr. A. J. F. Behrends, pastor of the Central Congregational church of Brooklyn. When Dr. Behrends was speaking the last night on the subject, "The Effect on Churches of Supporting Foreign Missions," the applause was frequent and long-continued. When he had finished his inspiring address and had taken his seat he was applauded again and again. It was evident that that vast audience wanted more of that kind of talk. But on that occasion Dr. Behrends made his last great address. As is well known he was one of the three eminent Congregationalists called up higher during recent weeks. For seventeen years from that influential Brooklyn pulpit Dr. Behrends has exalted Christ as the one hope of the world. His spirit is shown in certain words in that remarkable address at the Ecumenical Conference. "I am an ecumenical theologian," he said, "and an ecumenical churchman. My creed is the simple gospel of the Lord Jesus Christ. I tell you, fathers and brethren, that gospel I find in every creed that was ever written, and that gospel is the only thing in any creed that is worth preserving and worth fighting for. Let us make a bonfire of theological systems. Add to the pile all the ecclesiastical millinery and machinery that has accumulated for nearly a thousand years, and cap the whole pile with the higher criticism of the last one hundred and fifty years." And then, giving "comity" some scathing cuts, Dr. Behrends said: "We are going to have co-operation. It is

bound to come. Co-operation! And when it comes, look out for the tramp of the armed host and the flaming feet of the invincible Captain. Look out for the dawn of the centennial day in a regenerated earth." In his last Easter sermon he said concerning the Christ whom he loved and proclaimed: "From the lowly manger to the loftiest heights of adoration he is still to me the personal man, distinct forever from the personal God, the one man in whom dwelleth the fullness of the Godhead bodily. The vision of his face is the only vision I ever expect to have of God, as Philip saw in him the Father. But that vision I confidently look forward to. I shall see him, the fairest among ten thousands, the first-born of every creature, the Lord of men and angels, the eternal High Priest of my redemption, who bore my sins and conquered death. And I think, I think, that were I to see him only once, the gladness of my heart would wake an everlasting song!" He has gone into that gladness. But what he was and what he said remain as a heritage unto the world, to lead others up to a similar entrance.

During the recent Pacific Coast Congress the absence from the program of certain leaders in Congregationalism about San Francisco bay was noted and such absence lamented. But before the close of the Congress the wisdom of the Provisional Committee in this respect was generally evident and admitted. These men, from whom all our people hereabouts always desire to hear, and from whom others from a distance were hoping to hear, though not assigned for any formal address, ministered more largely to the success of the Congress than it would have been possible for them to do had they been given prominent place on the program. The plan was that they should be in readiness to participate in the discussions, for which there was opportu-

nity as to every subject. This they did admirably, and, as it was hoped, added much to the interest and value of the Congress. When many men of many minds are assembled in discussion the right word at the right time is highly important. We have men about the bay who are known from the past to be able to utter the right word, and to bring together divergent thought. One was absent in the East—the senior professor in our Theological Seminary—but others were on hand and did, from time to time, good service.

Two Influential Lives.

The nineteenth century has produced no greater men than the two eminent theologians who last week passed into the life beyond—Professor Edwards Amasa Park and Dr. Richard Salter Storrs. Such were their natural abilities that they would have arisen to high distinction in any other avenue of life which in their early years they might have chosen. Professor Park at one time thought of the medical profession, and Dr. Storrs of the legal—the former attending medical lectures for a few months in New York, and the latter beginning the study of law in the office of that great lawyer, Rufus Choate. But the work of the gospel ministry appealed to them; they hearkened to this call, and for more than half a century have stood as towers of strength in that ministry.

Going to a professorship in Andover Theological Seminary in 1836, the one remained there in continuous active service for forty-five years, making for himself and the school a name and a fame unequaled. During those years he so impressed himself and the character of Him whom he proclaimed on the hearts and lives of those under his teaching that his influence was all the while going out in ever-enlarging circles of beneficence. As one of those pupils, has said:

“He taught us truth; but more—

He waked the dormant thought within our breasts;
Started us, knight-like, on eternal quests
Toward God and heaven to soar.

Nor yet the teacher's chair

His loftiest throne; the pulpit first I place.
In Sinai's thunders or in Calvary's grace,
The power of God was there.”

Early in life Prof. Park gained the reputation of being “the most marvelous preacher in America.” One who heard him in 1851

said concerning the sermon: “I never heard anything like it, and don't expect to again, till we stand at the great white throne and Jesus reads from the Book, the Lamb's Book.” Once when he preached on Peter, and after carrying his hearers into the palace of the high priest, had said, “There he is—see him,” one who was present said, “I turned round instinctively, expecting to get a sight of the apostle.” Joseph Cook has said: “No preaching that I ever heard at home or abroad ever moved me as much.”

The following from his own pen may give in part the secret of his power as a preacher: “We need not wonder why so many members of our parishes disbelieve in the flood, in the fact of a creation, in the substantial unity of the race, in the truth of the Bible, when we shrink from all such topics in our sermons, and treat every doctrine as if it were too frail to be touched. Other methods consist in adorning the house of God, elevating its roof, darkening its windows, making it majestic with pillars, introducing marble statues and statuettes, etc. Are all these attractions appropriate to the enforcement of religious truth? So far as they are not, they will cultivate not a taste, but a distaste for evangelical discourses. Raise me but a barn in the very shadow of St. Paul's cathedral, and with the conscience-searching powers of a Whitefield I will throng that barn with a multitude of eager listeners, while the matins and the vespers of the cathedral shall be chanted to the statues of the mighty dead.”

But it was especially as a teacher that Professor Park attained eminence. The many letters received by him on his ninetieth birthday show how he has entered into the lives of his pupils and has helped to make them what they are and have been. Dr. Brand of Oberlin, mentioning three kingly men to whom he owed an immeasurable debt—Theodore Woolsey, Charles G. Finney and Edwards A. Park—said that the greatest of these was Park. Dr. Bradford of Montclair, New Jersey, stated in his letter at that time: “I often think that I owe more to you than to any other teacher whose influence has ever touched my life. You opened my eyes and showed me that I was living in an ampler and grander universe than I had ever dreamed of before. To me you were a whole university.” And Dr. Burnham of St. Louis said: “I owe much of any success

I may have attained in the preaching of the gospel to my dear old teacher, Professor Park." Professor Foster of our Pacific Theological Seminary says that he owes more to Professor Park than to any other teacher he ever had. Ex-President Fisk of Chicago Theological Seminary, Ex-President Fairchild of Oberlin and hundreds of other men of achievement in the work of the gospel ministry have told of the illumination and inspiration coming to them through this prince of theological teachers. Seldom has it been given to mortal man to exercise so extensive an influence for good as Professor Park exercised for more than sixty years on Andover hill. That influence did not cease with his retirement from active work in the Seminary in 1881, but continued without waning up to the day of his death. It was said of him at ninety-one, as it was said of Goethe at sixty-six: "There is something truly grand in the picture of his later years, so calm and yet so active. His sympathy, instead of growing cold with age, seems every year to become more active." Such an influence is divine; it can never die from off the earth. It will go up to the great white throne as an element in every life yet to be lived on this nether sphere.

Turning now to the eminent pulpit orator, Dr. Storrs, we trace an influence quite different, but no less remarkable. Going to the Church of the Pilgrims in Brooklyn, New York, in 1846, R. S. Storrs remained there as its beloved and successful pastor for fifty-three years, retiring from that, almost his only pastorate, last year, not to take up work elsewhere, but because advancing years made it necessary for him to retire from the work of the ministry.

Few pastorates comparable with this in length and influence have been known in American Congregationalism. For many years Dr. Storrs was easily "the first citizen of Brooklyn." James A. Garfield once said of him that he was in every way fitted to be the teacher and leader of the race. There was in his work nothing ephemeral; it was such as will abide. It did not dazzle the multitudes as did the work of some others now and then, but it had life in it; it was such as to give life to others, and as such it enters to-day into much that is enduring in those circles reached by his influence.

To Dr. Storrs there was but one force which could transform individual life and make this old sinful world what it should be; and that was the gospel of Christ in its purity and simplicity. Speaking at the International Council on the need and the remedy he said: "I suppose that every one who has ever stood on the heights above Naples, at the church of San Martino, on the way to St. Elmo, has noticed, as I remember to have noticed, that all the sounds coming up from that gay, populous, brilliant, fascinating city, as they reached the upper air, met and mingled on the minor key. There were the voices of traffic and the voices of command, the voices of affection and the voices of rebuke, the shouts of sailors and the cries of itinerant venders in the streets, with the chatter and the laugh of childhood; but they all came up into this incessant moan in the air. That is the voice of the world in the upper air, where there are spirits to hear it. That is the cry of the world for help. And here is the answer to that cry: a song of triumph and glorious expectation, taking the place of the moan, in the village, in the city, in the great community; men and women out of whom multitudes of devils have been cast, as out of him of old, sitting clothed, and in their right minds, at the feet of Jesus."

In 1888 Dr. Storrs came to the presidency of the American Board of Commissioners for Foreign Missions, so firmly settled in the esteem and confidence of all Congregationalists that the Board was enabled to go on in its work without being crippled by the division and the diversion of funds at certain times quite threatening. In his American Board addresses, published by the Board only a few weeks ago, the spirit of the man is shown, and preserved also as an influence in our future Congregationalism. He believed always that he was working in partnership with God, and therefore in a winning cause. In his address in New York in 1889, on the "Relations of Foreign Missions to Commerce," he said: "I shall not see it; many of you will not see it; it may be that none of us will see it; but I believe that the child is now born who will see the time when commerce and Christianity, equally earth-embracing in their aims, and advancing in majestic harmony, shall possess the whole earth; when the ships of Tarshish

shall be foremost, as in the prophetic vision, in bringing their sons from afar, their silver and their gold with them, to the city of the Lord our God; when 'Holiness to the Lord' shall be upon all the bells of those swift horses of the modern commerce whose race-course is the ocean, which go trampling the waves under their iron feet; when the revolving wheels on every railway and of every steamship shall have the living spirit of truth and of grace within them; when the trumpets of commerce which are wakening the world on every barbaric shore to new ideas, to new aspirations after wealth and culture and liberty and law, shall carry to all those tribes the message of the angel over Bethlehem; shall carry the final prophecy of the New Jerusalem descending out of heaven from God, and becoming on the earth a tabernacle in which God shall dwell with men."

No, he did not live to see it; but he co-operated grandly in what shall some time become its accomplishment; and so to-day we think of him, not as buried in the dust of the earth, not as sleeping in darkness and silence, but as having ascended the starry steeps, and, standing in the Eternal Presence, as hearing the welcome ever reserved for faithfulness.

An old legend says that God preserved in the beautiful red rose the blood the martyrs shed. In the legend is embedded a precious truth. But it is no more of a truth and no more precious than the thought that every earnest life transferred to spheres beyond is preserved also in beauty and usefulness still upon the earth. We link together these two influential lives in American Congregationalism, transferred so close together to the other shore, and in these words concerning them seek to preserve in the lives of our readers something of their spirit:

"There is one banner that never goes down in any battle, and that is the banner of God's truth. There is one army that always marches to success, and that is the army of the Cross." Such is the handwriting on the walls of the centuries. And upon all who co-operate in the divine purposes there is wafted from afar the breath of an eternal morning.

The Rev. William Rader returns this week from his trip abroad. He expects to be in his pulpit at the Third Congregational church, San Francisco, next Sunday.

Notes.

An Alaska missionary writes of a Sunday-school Bible class in a mining town to which several of the members come regularly with their Greek Testaments. An educated ministry is needed in that locality.

The Rev. Dr. Day of Los Angeles writes in a personal letter to the Editor that he hears good report of the Congregational Congress, and that he regards it as a personal loss that he was not permitted to attend it.

A good thought for the churches to remember is this of Bishop Doane at the Ecumenical Conference: "The sum of our denominational agreements is greater than the sum of our denominational differences."

The Rev. C. R. Brown of the First church of Oakland writes: "We are delighted with the splendid report of the Congress given in *The Pacific*. These two copies of the paper will be of permanent value to our forces here and the other Congresses."

Voltaire said that in an hundred years from his day the Bible would be a forgotten book. To-day it is estimated that there are in circulation more than five hundred million copies of that blessed Book—one copy for every three of the world's inhabitants.

The Rev. Edward Curran, recently of Astoria, Oregon, commissioned by the Congregational Home Missionary Society for work in the Cape Nome district, left Seattle last month for his field of labor. Mrs. Curran expects to go some time during the summer.

The Christian Endeavor World states that the Rev. Jonathan Edwards, pastor of Pilgrim Congregational church, Spokane, Washington, was the organizer of the first Endeavor Society in Pennsylvania. This was in Plymouth church, Scranton, in 1882. This society was the eighth organized in this country.

The Whitman memorial building and Billings Hall were dedicated at the Whitman College commencement exercises last week at Walla Walla. The address was by Dr. O. W. Nixon of Chicago, whose writings have done much toward securing that credit which was due Dr. Marcus Whitman in the saving of "the Oregon country" to the republic.

The Boston Transcript says of Dr. John G. Paton, the noted missionary to the New Hebrides, now sojourning and speaking in this country, that "his presence anywhere is a benediction." Years of devotion to the cross of Christ have made it possible for him to be this. Here is the secret of a beautiful life: love to Christ and for the loved ones of Christ—the needy ones of earth.

Mrs. Isabella Bird Bishop, a noted traveler and writer, thus notes the need which is con-

tinually calling the Christian church to obey the marching orders of the Master: "My journeys in Asia have given me some knowledge of the unchristianized Asiatic world. In those years I have become a convert to the necessity of missions, not by seeing the success of missions, but by seeing the misery of the unchristianized world."

The Rev. Dr. Temple of Seattle, interviewed on his return from California by a Daily Times reporter, said that his trip was a delightful one. Concerning the Christian Endeavor Convention he said: "I don't think I ever attended a more satisfactory convention. The California Endeavorers are thoroughly wide-awake and enthusiastic." Concerning the Congress it was said that the papers and addresses were of a high order. Dr. Temple has gone back, so says the Times, "perfectly satisfied to be a Seattle pastor."

The California Christian Advocate mentions the recent Congregational Congress as follows: "Speakers of great ability and inspirational power addressed the various meetings. There was good fellowship, enlargement of view and consolidation of interest, which will mean much for the future success of the Congregational body on this Coast. The Pacific Coast is a great empire. It is important that workers in widely separated portions of this western domain should be in close sympathy with each other. This result has undoubtedly to a large extent been reached by this Congress."

The Rev. W. L. Curtis brings encouraging word from Japan. Speaking at the Monday meeting of the ministers of San Francisco and vicinity, he said that the outlook for Christianity in Japan is the most hopeful for ten years. Among the encouraging things is the readiness on the part of the people to purchase Bibles and to keep them and study them. Many conversions are traced to the simple reading of the Word. One case was cited of a man picking up a copy in a store one day, taking it home, and, imbibing its truths, leading the heads of all the families in a village to Christ in a few years. When finally the missionaries entered that village they found a body of native Christians ready to co-operate in the work for which they were sent. The Doshisha was said to be on a firm Christian basis again, and a bright future was predicted for it. But even if it should have no future, Mr. Curtis thought that it was worth all that it had cost, for many who have gone out from it are doing a grand work as preachers and business men. This is the leaven of the gospel at work. Miss Denton showed herself at the Monday meeting to be one of the most enthusiastic missionaries ever returned to our shores. Japanese Christianity has a staunch advocate in Miss Denton. It stands as straight, she declares,

as does American Christianity, and she predicts much for it after it has had the development which future years will bring. Japan is regarded by Miss Denton as the real key to the Orient, and her message to the churches is, "Cultivate Japan." Were this enthusiastic missionary among the Japanese in Russia now, instead of in the United States, that country might be led to restrain itself in its grasping after so much of the Orient; for in her opinion, in the event of war between Russia and Japan, the latter is "sure to beat."

Chronicle and Comment.

Along with the advance in the price of wheat comes the announcement that the crop in the great wheat region of Eastern Washington will be one-third larger than ever before. This will push that country several degrees along toward the realization of that which is implied in its fond appellation, "The Inland Empire."

Cheap editions of the Bible are unknown among the Mexicans—at least among all in Roman Catholic circles. The only kind they can secure costs from \$15 to \$200. This is not because the Catholics value the Bible so much more highly than the Protestants, but because they do not wish the common people to have it.

The movement for female suffrage is not making any headway. The vote in Oregon on the proposed amendment to the constitution was disheartening to its advocates. It would be better if those who are seeking its promotion would work more for the building up of a public sentiment and be less ready to bring the question to a vote. Expectations extremely sanguine have led the cause into numerous disastrous defeats.

The American school to be opened in Jerusalem soon for the study of the Bible will undoubtedly prove attractive to many who can afford to go thither for such study. In that land where the larger part of the Bible was produced there are certain advantages for its study such as can not be found elsewhere. For one year from October the school will be under the direction of Professor C. C. Torrey of Andover.

Several years ago, when the Mormons of Utah were looking for new fields for settlement, they fixed on the Canadian Northwest. Now there are not less than twenty-five settlements in that country. Polygamy is practiced and the Canadians fear just such a problem on their hands as the United States has had for some years. It is thought that the government will be prevailed upon ere long to take such action as it is hoped will nip the evil in the bud.

The first opportunity this year for register-

ing votes on the expansion policy of the National Republican administration came in Oregon last week. The sentiment in favor of that policy was large and unmistakable. That was the paramount issue in Oregon. It will be the paramount issue in the contest between the great political parties of the nation this fall, and the result in Oregon foreshadows the result in the coming national election. There is just as much of a sentiment in the East in favor of a retention of our foothold in the Orient as there is on the Pacific Coast. The Chicago Inter Ocean of recent date, noticing the prospects for an enormous trade development in the near future in Asiatic countries, says that the United States is in a position to claim the lion's share. "Whether she secures control of the field," continues the Inter Ocean, "depends largely on the policy of the government on the Pacific. The way is open." It is not, however, merely on the ground of commercial advantages to be reaped that the demand comes from all quarters that there shall be no surrender of our position on the Pacific Ocean, but as well on the ground that the best interests of mankind demand that the United States shall exercise large influence in the Orient.

The New York National Advertiser declares that "the layman finds all the religious news he wants in the daily press," and that the theological students, seeking ripe scholarship and keen, honest criticism, finds them in the technical journals of his profession. Therefore, it is the opinion of the Advertiser that there is not much of a field for the religious weekly. But all who are familiar with the facts in the case are well aware that the religious weeklies are all the time making for themselves a more important place in the lives of the people. A leading minister on the Pacific Coast said not long ago that he had ceased to rely on the daily paper for information, and had turned to the columns of such weekly papers as the New York Independent, the Outlook, The Literary Digest, and our denominational papers. It was here that he found from week to week, in a reliable way, what was going on in the world. Such papers are rendering valuable service in the sifting of the matter published in the daily papers and in giving that which is reliable, with comment on it, as occasion may demand, from the Christian standpoint. The home in which reliance is placed only on the daily paper for an outlook over the world is to be pitied. The daily paper has its place in the home; but the parents who neglect to place alongside it some good religious weekly are doing irreparable harm to the children in the home and stunting themselves also in their spiritual life.

The Brooklyn Daily Eagle of June the 6th devoted a whole page to the telling of the

life-story of the Rev. Dr. Storrs, which was said to be "an inseparable part of the history of Brooklyn." In addition to this there was given also a two-column editorial, in which it was said: "Our greatest Brooklynite has gone. Our greatest citizen has gone. Our greatest scholar has gone. Our greatest character has passed from incarnation into spiritual influence." "We might speak of his honors," said the Eagle, "but as he more honored them than they him, let them pass. All of distinction which learning can give the scholar came to him, and it was made the richer. We might speak of his wisdom, his ordered life, the permanence, the progress, the power of his church, the success of the organic instrumentalities of Congregationalism under his lead, the pre-eminence which he enjoyed, not merely as an orator or as a scholar, but as a statesman in all the courts and councils and thought of evangelical Christianity sufficiently attest his wisdom. We might speak of his splendid citizenship, but Brooklyn knows all that. We might speak of the benevolence and the public spirit which he had and of which he was the cause in others; but our Institute, our libraries, our academies, our colleges, our charities, our societies of history and of science were born into being and baptized into action more because of what this man was and did, and got others to do, than because of any different reason or force that could be named by love or will be found in history here. An hundred indestructible monuments and multiples of his life are seen, anywhere we look around us." It is gratifying to know that Dr. Storrs did not have to die before such things as these were said concerning him. Referring to his half-century pastorate the Eagle says: "The celebration of the half-century of his pastorate here was the most impressive tribute Brooklyn ever rendered to a clergyman or a citizen, and took on the most impressive forms that tribute ever assumed. It was a coronation of character, ability, learning and service. It not only summed up the love and regard of his fellow-men, but it acknowledged that the record of this man set a standard, which none but he had reached and unto which all who came after him should strive to attain as an example and as an inspiration. The most dignified of all men here, he was also the least consciously great of all great men here. While he was thankful for the appreciation which he received, it filled him with wonder, with humility and with an aweing sense of responsibility and apprehension, that he might do nothing and think nothing below the plane of obligation whereon he was thereby placed."

A union church of thirty-two members was organized last Sunday at Westside. A Congregational pastor is desired.

Rome.

By Susan Merrill Farnam.

This city of Rome is rich in art, in history, in churches, and in ruins. The historian says she was once the mistress of the world. The Catholic Church says she is the mistress of the world, and when you see standing on the floor of St. Peter's fifty thousand persons, of all peoples and kindred and tribes of the earth, who have come here to celebrate this Jubilee year, you wonder if she is far out of the way. St. Peter's!—the first object of a pilgrim's search, the place he visits most frequently, and the spot he is most loath to leave. A first visit there is one of curiosity and surprise; the second a growing wonderment; and when, after repeated visits the vastness and the harmony and the richness begin to be realized, a feeling of worship comes over the soul, and one wants to kneel and adore and breathe out his poor human wants before Him who dwelleth not in temples made by hands. But St. Peter's is not the only church in Rome. There are three hundred and sixty-nine of them, many of them grand basilicas, rich in the art treasures and sacred memories of centuries of time. The music, too, is generally of a fine order. The Pope has a choir of his own, which sings only on special occasions. We reached Rome on Good Friday, and of course went at once to St. Peter's, where service was going on, and were fortunate to hear this superior choir. San Giovanni in Laterno is said to have the finest music in Rome. We were there one morning during high mass, and the singing was heavenly. I never expect to hear better this side the New Jerusalem.

There are some things about the churches and the worship here that seem to me commendable, and perhaps it would do no harm if the Protestant churches in America should consider them. In the first place the churches are always open, and the weary tourist, the tired mother, or the grief or sin-laden mourner may drop in to rest or to pray, and stay as long as he pleases, with a feeling of perfect seclusion. Secondly, there are no aristocratic, high-priced pews, and no "nigger pews"—but saint and sinner, prince and beggar, priest and peasant, kneel side by side on an equal footing. Thirdly, the children all grow up in the church. They are baptized as early as possible, and at the baptism the priest puts a tiny bit of the wafer on the child's lips, and from henceforth he is a child of the Church. I was present one day at a baptism in the Baptistery of St. John the Lateran, where Constantine was baptized in 324 A. D., and saw the mother was very careful that the tiny wafer should pass within the lips of the child. I have seen groups of little children wandering around some gorgeous basilica, hand in hand, some of them scarcely able to walk, stop before some

low stool and kneel and pray, the older ones helping the little ones to kneel.

Another custom pleases me. It is the carrying the communion to the sick. One Sabbath morning the sound of childish voices singing came floating in at my open window, and on looking out I saw a small procession of children in uniform—the boys leading, the girls all dressed in white following—and after them a canopy with priests carrying the communion. They stopped before houses wherein was a sick person, while the priests carried in and administered the communion, and then passed on through a narrow side street to some other invalid. It seemed to me a beautiful and a touching sight. And it is not all form.

The Italians are, in their way, a religious people. They are a cheerful people; they love music and flowers, and the sunshine and open air, but they love their religion, too, and it helps them.

We have had the pleasure of meeting unexpectedly here in Rome many Californians. Among them, the other day, on Pincon hill, we chanced on Rev. Wm. Rader of the Third church, San Francisco. His trip here was not in his original program, but he had an opportunity for a flying visit, and improved it—and he can see a great deal in a short time.

We have been fortunate in having two audiences with the Pope. We had invitations also to two others, but had not the time for them. The first was on Easter Sunday, and was held in the chapel of the Beatification in the Vatican. The Pope is over ninety years old, and has one of the purest, most benign faces I have ever looked upon. He was dressed in simple white, and was borne, in his scarlet *sedia gestatoria* on the shoulders of attendants, high above the audience, so that all could see him. A wave of applause greeted him as he entered the door, and rolled down the long aisle as he advanced clear to the altar. The service was short, the singing grand, and it closed with a hymn, the tune of which, in America, we sing to the words, "Abide with Me." Every one joined in, in whatever language he knew best, but it was all in harmony—no discord from dialects; and so I wondered whether our minor differences of opinion shall not all some day be swallowed up in the one grand song of love to God and salvation by Jesus Christ. There were tears in many eyes as the dear old Pope passed out, waving his blessing on all, in the name of the Father, the Son and the Holy Ghost. I do not wonder the people love him.

I went one day to the Presbyterian church, but not being the hour of service, I could only look at it through an iron grating that was barred and bolted. The same was my experience at St. Paul's Episcopal church, and only on the third trial, it being near service time,

did I succeed in getting in. I wanted specially to see a mosaic over the chancel by the late Burne-Jones. On coming out I saw scattered in all the sittings a printed slip, entitled "Memorandum of Work to Be Done." I thought what a good idea to have the church work all mapped out. I wondered what the work was and so picked up one of the slips, thinking it might prove suggestive in our own little church. When I reached the light it read as follows:

"First, to carry down the mosaic decoration in the chancel. It is desired now to cover the whole of the brick wall below the enthroned Christ, filling this space with a representation of the Church Militant here on earth, from designs by Sir Edward Burne-Jones. This will be separated from the celestial vision above by a frieze of angels, spreading forth the clouds. Estimated cost, twelve thousand dollars.

"Second, to finish the church house. About two thousand dollars would complete this work, and give to the church the use of a chapel and much-needed working rooms on the ground floor, and an apartment on the second floor for an assistant minister, or that could be let to meet taxes and repairs on the church.

"Third, for carving of string courses in the church, and for decoration of roof, about one thousand dollars is needed."

Then followed an appeal to strangers visiting for funds, signed by the rector, Rev. R. J. Nevin.

It is needless to say I decided not to suggest this memorandum to the workers at Fruitvale chapel.

The catacombs are interesting historically, but are grewsome places in which to remain long. I am told there are six hundred and fifty miles of them—enough to stretch from the Alps to Sicily. The Capuchin catacombs contain the bones of twenty-five hundred persons that have been removed from their original burial places and are now placed in a series of rooms, the earth of which was brought from Jerusalem. The bones are used as decorations of most fanciful forms. There are dados and friezes, and flower wreaths and bouquets and scrolls, each room having a different decoration, according as the bones best lent themselves to the design—whether vertebrae, or skulls, or clavicles or ribs. It is original and fanciful, but to see it once is enough.

We visited the Mamertine Prison, where St. Paul was confined. It is underground, and is dark and damp and dismal, and you do not wonder that St. Paul wrote back to Timothy for "the cloak that he left at Troas." The Palatine Hill is not far away, where stand the ruins of the palaces of the Caesars; but "Ichabod" is written upon all that remains of them. Excavations are being constantly carried on in Old Rome. Quite recently they have unearthed and identified the exact spot in the

Roman Forum where the body of Julius Caesar was burned. The English Cemetery is a quiet place just off the Appian Way, and beautiful flowers are constantly blooming there, so that you seem on entering it to be in a garden. The grave of the poet Keats and of his friend Severn are here side by side; Keats who died early and discouraged, who thought his life a failure and wished engraved on his tombstone, "Here lies one whose name was writ in water." But his friend Severn, who died in '79 at the age of eighty, lived long enough to see Keats' name written among the immortals. Here also are the graves of Shelley and of his friend Trelawny; of Wm. and Mary Howitt and many others known to fame in the realm of art and letters.

The beautiful fountains here are a constant surprise and delight, and they are always playing, day and night. Rome is called the "City of Fountains." One of the finest is the fountain of Trevi, with cool, clear water forever flowing, and when your stay in Rome is ended you are told you must go to this fountain, take a drink of the water, and throw a coin into it, as a guarantee that you will return again to the Eternal City.

Rome, May 8, 1900.

Home Missions.

The annual meeting of the Congregational Home Missionary Society was held in Detroit last week.

NORTHERN CALIFORNIA.

The report from the district of Northern California and Nevada showed contributions for the year amounting to \$5,217.32. Forty-eight missionaries were in commission during the year in connection with more than one hundred preaching stations. Superintendent Harrison's report was in part as follows:

"The quiet, steady preaching of the gospel has been made possible in a hundred or more communities by the grants of the Home Missionary Society. Our home missionary churches have done their part in the spiritual work of our denomination, the additions from them being about fifty per cent of the additions during the year from all the Congregational churches in our district. Most of them have been regularly supplied throughout the year; only one has had no missionary since last October. It is the constant aim of your Superintendent to keep the churches regularly supplied. A vacant pulpit in a missionary church means, as a rule, a diminished interest and loss of courage among the people.

"Some of the fields have very little to attract the best workers; the salaries are always small; possibly the missionary is not welcomed. There is a field in mind, where our church is the only one in a fair-sized town, but the support is so meager that without further

aid from the Home Missionary Society it is impossible to maintain the right kind of service. For some time yet, our California churches must bend their energies toward increasing the salaries of the missionary workers, rather than to enlarge the number of its churches. No missionary can do his best work when the question of support of family must be so prominent. We are looking toward self-support in our work, although California is yet pre-eminently a missionary field. Our missionaries are regularly supplying over one hundred churches and preaching stations. They are laboring to make California religiously all that a state so richly dowered of God ought to be. They have taken up the work of the pioneers, and although much of the romance of those earlier days is lacking, still, like them, they are striving to maintain in every needy community churches that shall both bear the name and manifest the spirit of Jesus Christ. There is a large open door before us. Little aggressive work has been done in the past few years. The stress of financial conditions has seemed to shut us up to the bare maintenance of work already under way. But now the call is for a forward movement. The need for it is great and increasing; fields are opening in every direction. In the San Joaquin Valley new towns and school districts are springing up in regions hitherto unoccupied. In Calaveras county four men ought to be at work where now there are but two over-burdened laborers. Humboldt county, where, during the five years past, so much good work has been done; needs reinforcement. A dozen new men could at once be set to work in parishes which they would have all to themselves, had we the means at hand. It is a formative period in this great State; a condition of things which calls for such a union of increasing wisdom and devotion as in a former generation saved the States of the Middle West for freedom and for Christ. California, in particular, faces a great opportunity and corresponding obligation in Christian service. A new era of industry and commercial prosperity, of active migration and increasing population, seems to be just before us; conditions which can not fail to impose upon our churches new and solemn duties of spiritual expansion. In this expansion there is no danger in our district of overcrowding churches. Our work is in the new, unoccupied communities.

"The average home missionary salary is still about \$600 a year, and this sum, in most cases, represents the entire financial income. Upon this our missionaries and their families must be maintained in localities for the most part remote from the centers of trade, reached only at considerable expense for travel and where the cost of living, except the very simplest, is very great. Few indeed are able to

provide for more than a very modest manner of life; fewer still are able to accumulate any reserve against the time of sickness or old age. It was one of these faithful missionaries who recently said, in response to an entreaty to attend a meeting in San Francisco, 'I can't. The money which that trip would cost might involve the whole question of my ability to remain upon my present field.' So closely do some of our faithful workers have to plan their expenses."

SOUTHERN CALIFORNIA.

Rev. John L. Maile, Superintendent, reports that the contributions from this missionary district have been \$4,470.23. Thirty-six missionaries have been employed during the whole or a part of the year in connection with sixty churches and stations. Forty-one Sunday-schools report a membership of 2,865. Superintendent Maile says:

"The Bethel church has been organized at San Bernardino, 25 members, and the Panama church with 21 members has been organized in a school house near Bakersfield.

"Revivals have occurred on sixteen fields, ten of which have been conducted by Rev. C. S. Billings, whose preaching and leadership have brought blessing to many souls.

"The following general views of the situation in Southern California will shed some light upon our home missionary problems. The climate, quality of soil and prevalence of water varies much in closely adjoining localities. Hence, invalids must sometimes shift their places of residence to find the proper quality of atmosphere. Fruit and grain crops present a wide difference in the same neighborhood, on account of varying elements in the land, and the crops suitable to raise in this and that locality can often be determined only by years of costly experiment. Many families have lost their all by the expense of years in developing an orchard not suited to local conditions. Water also lies in streaks. Wells may yield abundantly in a certain place and a short distance away no water can be obtained. Foreight years less than the former average rainfall has precipitated. For three years past severe drought has prevailed. In some large valleys the subterranean water supply has fallen 20 feet, being drained away by wells continually pumped. Boring for water can be accomplished only by capital of individuals or companies, hence the individual farmer is often left destitute of water for irrigation, or he must pay a ruinous price for the irrigation necessary to barely save his trees.

"So the crops of alfalfa and barley, which are the forage foods, are greatly diminished, compelling the sacrifice of flocks and herds. The most of our churches are in small villages and in the country where the drought conditions prevail. Thus it is that none are this year reaching self-support or asking less

amount of aid. On the other hand, some business interests are very prosperous. At Los Angeles, Pasadena, Redlands, Riverside, San Diego, and to some extent at Santa Barbara, the tourist business is very active. Leading hotels are reaping a harvest. Boarding houses are prosperous and many families do well in renting rooms. It is anticipated that the completion of the Nicaragua Canal will aid in opening up better markets for the Pacific Coast.

"It may also be said that in all lines of commercial business competition is very severe on account of the great number of people who must live in this unsurpassed climate and who are willing to work for very small wages or sell on extremely close margins rather than not to be active. Thus it is that extremes in human conditions prevail here more than in many parts of the country.

"So far as can be discerned, the prevailing drought conditions are the one hindrance to the financial resources of our churches and the restraint that hinders many from coming to self-support. A high average of intelligence prevails in our congregations. Church organizations meeting in school houses and existing in poverty usually have college graduates among their number. On ranches may be found people from all professional walks of life, some of them men of distinction, but now living in the humble garb of the farmer or rancher.

"If normal rains shall come for a year or two, it is not easy to describe the great prosperity, financially, that would doubtless attend this marvelous country."

OREGON.

The receipts from Oregon within the year have been \$890.73. Twenty-eight missionaries have been in service during the whole or a part of the year in connection with fifty-three churches and stations. Forty-eight Sunday-schools report a membership of 3,174. Superintendent Clapp says:

"There were 94 hopeful conversions reported on the fields and 144 additions to the churches, 84 of these on confession of faith, while 60 were received by letter. One church building was purchased and rebuilt and six were materially repaired. Two buildings are in process of erection and others are contemplated soon. No parsonages have been purchased or built. One church has been organized and at one or two places a preaching point has been organized into a branch church. One faithful missionary, who has done duty without commission and without compensation, Rev. George A. Rockwood, has fallen asleep and his field is left vacant. He had not been in commission for a good many years, but he kept up a service in the church near his home and will be greatly missed by that community and by his brethren in the ministry.

I should also have spoken of Rev. Wallace Hurlburt, who died almost instantly at Condon in Oregon, after many years spent in the ministry. He was a man of very sweet spirit and deep piety.

"As compared with last year, there were fewer conversions reported, one hundred and thirty-two being reported last year and ninety-four this. There were a hundred and ninety-two additions to the missionary churches last year, a hundred and forty-four this. In Sabbath-school enrollment, however, there was a larger number by nearly four hundred than during the year previous. The Christian Endeavor Societies are also in better condition and more active and influential than at any time before. Altogether, there is much to be thankful for, while some things are to be regretted. There has been less moving about among the pastors than has occurred in some years, and yet too much for the best interests of the churches.

"Among the encouraging features is the fact that almost every missionary church is becoming more and more interested in the great missionary problems. They give more cheerfully to causes outside of their own necessities and more of the members are learning to give. The missionary spirit is being developed and a spirit of self-support is coming to the front. The women of the State, especially, are intense in their desire to organize every church into a working missionary body. The new plan of an 'Altogether Society' or a 'Church Missionary Society,' as it is better called, is working admirably and some churches have not only doubled their gifts to benevolences, but have learned to give far more intelligently and have increased the number of givers materially. These are the good omens that forecast a better future. There were no large revivals reported and no communities stirred correspondingly. In a few towns where our churches are located some other denomination had special meetings, accompanied by marked evidence of the Spirit's power, and our churches shared in the ingathering. Otherwise the report in conversions and in additions from confession of faith would be still less gratifying. It is much to be thankful for, when through any instrumentality souls are brought to Christ, and anxious ones are asking, 'What must I do to be saved?' But it is exceedingly unfortunate when any denomination must depend upon outside influences for a condition of things that will bring converts to its church doors. There is something radically wrong when any denomination has to resolve itself into a spiritual orphanage for the adoption of waifs from other denominations. I sincerely hope that we are not to have such a state of things in this region. If our churches are right before God, they will have the converting power in

themselves, through the Holy Spirit, and they will not have to farm out their own Sunday-school children to have them brought to Christ and genuinely converted.

"We have not been able to hold all the vantage ground gained in the past few years; much territory formerly covered by our workers has had to be either wholly abandoned or turned over to other denominations who have built on our foundations. This is not flattering to our denominational pride, but whenever some other denomination could work a field better than we could, it has been our policy to turn that field over to it. The one object and aim has been 'Oregon for Christ,' and the prayer has been, 'Work by whomsoever thou wilt, O Lord, but save Oregon!' Some very inviting fields have thus gone from our watch care and fellowship, but we could only wish them God-speed and turn our attention to the remaining work in hand. The tide of immigration is again turning in this direction and this will not only strengthen the churches already planted, but create a new demand for work in sections not occupied now. Homes are being started in hundreds of localities, away from any church privileges at present, and soon the demand will be for more workers and more churches. The dear Lord only knows where they will come from or how they will be supported, but surely the churches will respond to the call when it comes."

Our Newest Home Missionary Fields.

Our newest home missionary fields were mentioned as follows at the recent meeting of the Home Missionary Society by Secretary Choate:

These—Alaska and Cuba—are the outstretching arms of the Society into the regions Arctic and Tropical. At far distant intervals along the 25,000 mile coast of Alaska stand as beacon lights, three Congregational churches—Douglas in the South; St. Michael and Nome, beyond the mouth of the Yukon. This work in Alaska is wholly among the miners, who, with the mad rush that has always characterized the gold seekers since the days of the famed '49, have in no small degree left the Klondike and the inland fields for the richer, more easily worked and seemingly exhaustless sands of the seashore or the gold laden tundra. Even as we are assembled here, sailing ship and steamer from our Pacific ports are bearing thither thousands more to swell the already existing camps and to multiply the points where Christian effort and activity are things of direst need.

While there must be much that is transient, or of doubtful permanency in Alaska, Douglas, St. Michael and Nome are points of increasing and abiding importance; the stamp mill, the military post, the commercial agency, the distributing center for an unknown extent

of mining country, is the characteristic of one or the other of these points.

The church, with its message and its ministry, with its accompaniments of the hospital, the library and the door of welcome to the homeless and friendless, must be established and sustained to win to the Master the gold-getter and him who has lost friends and money and *himself* through the destructive forces that are rampant in every mining camp the world over. To this Alaskan work, the Executive Committee have appropriated three thousand dollars, the Sunday-school and Publishing Society, joining with us in a like amount.

To the South, whither the great forefinger of America points, across the Florida Straits, lies that island, fitly called the gem of the Antilles, wrested from the hand of the oppressor by our national forces and at present under the protection and tutelage of our Government.

To that island, where spiritual oppression also had for centuries reigned, where was a people hungering for the living word and craving fellowship with a living, personal Christ, this Society, by direct instruction of its last annual meeting, has sent its missionaries, planted the church of the Pilgrim faith, and found most cordial and grateful welcome. On the 28th of February last, the Central Congregational church of Havana was formally organized, of seventy members, now grown to nearly 100; with Sunday-schools at several points gathering one hundred and forty children for instruction from week to week; and already mission stations have been established at other points; and in the city of Cienfuegos the work has been commenced. A band of consecrated men has been gathered for the study of the Bible and of methods of Christian work, under Superintendent Herrick, in preparation for the enlarging field of activity and service which is inviting them on every hand.

To this field of a million souls, piteously calling for light and help, \$5,000 have been devoted, in this, the initial stage of our work. Congregationalism had gone to Cuba before our missionaries in the hearts of members of the Brooklyn and Tampa Cuban churches, who, having found the living word here, had gone back to their native island and were waiting to welcome the preachers of the faith they had come to love, and in Havana and Cienfuegos they form the nuclei of our earliest churches. The seed sown *here* is bearing its fruit *there*; and the people who have cast off allegiance to a church that was identified with their oppressors, receive the gospel gladly as it comes in the simplicity and sincerity of the missionary service we send them, and the spiritual awakening of that island will come when the gospel light shines in all the cities and towns.

The latest word that comes to us from that

island is this: "Cuba, that held out imploring hands to the American nation over two years ago to come and help her to national freedom, cries out in pleading tones for the American Church to come and give spiritual freedom."

Notes from China.

By J. E. Walker.

Kuang-hsu, Emperor of China, who has been "assassinated," "deposed," "dying of slow poison," etc., was at last accounts still alive and emperor in name. He has appointed the son of another man as the heir of his predecessor, Tung-chih. Tung-chih was the son of the Empress dowager, and a cousin of the present Emperor, who now seems to be in the novel position of a *locum tenens*—little more than a puppet, who may be shoved off the stage at any time. But his reform edicts awakened sentiments and expectations in the minds of the Chinese people which can not be extinguished; and if anything should happen to him he would be enshrined in their hearts as a martyr prince.

There has certainly been more persecution of the Christians since the Empress dowager re-assumed control. Rightly or wrongly, the Chinese looked upon Kuang-hsu as friendly to foreigners; and when the Empress dowager put a stop to his reform program it was looked upon as an anti-foreign movement. Hence, it is now not considered safe policy to be on good terms with the missionaries and the church.

I have always looked upon the Empress dowager as an opportunist, skillfully steering between opposing factions within and playing off rival countries against each other without; and I see that Dr. Arthur Smith has the same view. How much of the present reaction is the work of the Empress dowager herself, and how much of it is a concession to the anti-foreign party, who knows?

But the grinding out of money from the people seems growing worse instead of better. One Chinese magistrate spoke of the pressure put on such men as he by their superiors for money as very severe. If they had any assurance that the money would go into improvements, or even for developing the military power of the nation, it might be different; but no one believes that it does.

Year before last professed converts to Christianity were multiplying by scores and by hundreds in our Shaowu field. Last year there was a great falling off; in fact, it was an off year. Thirty-seven were received to the church during the year, an increase of nearly 8 per cent. Seeing that it was an off-year, and no missionary had visited the field for a year and a half, this is not discouraging.

The Chinese national Christian Endeavor convention has just been held at Foochow, April 6th to 9th. The first Christian Endeav-

or society in China was organized here fifteen years ago. The house in which it was organized has been taken down, but the founder of this society, Rev. G. H. Hubbard, with Dr. F. E. Clark and others, stood on the site and sang the doxology. In China as well as elsewhere the Christian Endeavor society has a wonderful self-propagating power. This section of China now has about fifty-five C. E. societies, with a membership of about 2,500. There are 117 Epworth Leagues, with a membership of over 29,000, connected with the Foochow and the Hinghwa Conferences of the Methodist Church. At our C. E. convention the Epworth Leagues joined heartily with us in all the services. Eleven hundred and twenty C. E. badges were counted, and E. L. badges were also quite numerous. Three of the meetings were held in the "Church of Heavenly Peace" of the Methodist Mission, with audiences of over 1,500, 1,900, and 1,200. This is the only Christian edifice in Foochow that will accommodate such an audience; but the American Board Mission has the money in sight for a church edifice that will do this.

In former years we had no success in starting C. E. societies in our Shaowu field, but during the absence of the missionaries some of our leading workers became interested while visiting Foochow, and now we have several societies, with a membership of over 300.

Shaowu is now an isolated place; during the first three months of 1900 we heard very little of the outside world. We did not hear of Mr. Moody's departure till the end of March. The inclosed "Comrades of the Cross of Jesus" was suggested by a letter from Mr. Moody which I found in an old Pacific that I read because no new ones had reached me for two months or more. But Japanese capitalists have had preliminary surveys made for a railroad from Foochow, through Shaowu to the Po-vang lake, where steamers will connect with the Yang-tse ports. This will open a short-cut from the seaboard into the heart of the Yang-tse valley, which is also the heart of China.

Foochow, China.

There were 903 postoffices in 1800; to-day we have 75,000—that is, in America alone. It took a letter sixteen days to go from Philadelphia to Lexington, Kentucky; twenty-two days to Nashville, Tennessee. The cheapest letter postage was eight cents, and to send a letter more than a hundred miles cost a shilling. Three million letters and papers were sent in a year; at the present time the postoffices handle about 30,000,000 pieces of mail in a single day.—[Ladies' Home Journal.

Our blessings are as much from God as though we took them directly from his extended hand.

The Secret of the Lord.

"The secret of the Lord is with them that fear him." What is this "secret of the Lord," to which so much importance is attached, and what is the good of it?

The meaning of the expression does not appear at first sight. If we trace the Hebrew word through its changes, we shall reach a conclusion of some surprise and pleasure. That which is here rendered "secret" meant originally a company of persons sitting together. Thence it passed to signify the free conversation such a circle would be likely to hold. Thence by a new freak of usage it came to denote confidential intimacy or close affection or friendship. Then at last it was employed, as it is here, to suggest what we call a "secret"—a peculiarly reserved communication whispered sidewise over into one of the faithful ears round us.

Couple with this, likewise, the final clause of the verse we have just quoted. There it reads, "and he will show them his covenant." This is one of the very few passages in our honored and excellent version of the Scriptures which have been unfortunately rendered. The marginal translation is better than the revised. This makes the covenant the subject, and not the object, of the verb. So the whole should read: "The secret of the Lord is with them that fear him, and his covenant is that he will make them know it." Of course, that is, he will make them know what the secret is. Hence a free paraphrase of the verse gives us the doctrine contained in it.

To the truly Christian heart there is always a "secret" to be told from God. It is not possible that any one should miss receiving a whispered communication so precious; his covenant is distinctly made that he will cause them to know it. It is high time that we take a text so welcome as this is calculated to be, home to our hearts. You will perceive how wide is its reach. It bears upon all our history. It comes in contact with many of our deepest needs.

In the first place, apply it to difficult doctrines. There are some truths brought to light through the gospel which it is very hard for human pride to receive. The intellect, blinded by the primal curse of sin, refuses to recognize their meaning or their use. They are addressed really to the heart; but the heart, hardened by its own indulgence, will not entertain them, and so the paradox is frequently presented in real life of one who earnestly desires to believe what has been pressed on his attention, and yet is totally unable to rest in any form of admission of it. Cavils come, instead of confidence; doubt takes the place of devotion; and the harassed soul wanders around even Calvary itself, as if lost on a strange mountain, fretted with its own vacillations and disturbed with its own willfulness.

The brain beats sullenly upon the bars it can not bend. "All the products of the mere understanding," said Coleridge, "partake of death." The intellect can not deal with the inquiries of the new life. And until the heart is opened to receive such truths, there is no entrance of the light, no emerging from the darkness.

Now, what is to be done? This verse suggests a reply to the question. It is addressed to living experiences in all ages. It speaks directly to human nature. We hear men talking about the incarnation, God's sovereignty, human depravity, and the like. You say you do not understand such things. You would like to believe as others do, but your mind rejects these doctrines. Your whole soul rebels violently when you hear them presented for acceptance. Yet you are honest enough to ask for guidance. What are you to do?

Here, then, we have to say to you, this verse meets your want. Your mistake lies in the reversal of every true order of procedure. You say you would be a Christian if you could only understand these doctrines. Our answer is, you must become a Christian in order to understand them. First you must seek the kingdom of God, and all these other things will be added unto you. You want wisdom; well, the "fear of the Lord is the beginning of wisdom." You must have this "fear of the Lord" mentioned explicitly here, and then the Lord will tell you the secret of receiving difficult doctrine. Repent of sin, believe in the atonement, and you will find yourself in the way of most easy relief.

Now, really, if there be any novelty in this counsel to you, it only shows how poorly you have read the Scriptures hitherto. For is not this precisely what the great Teacher said: "If any man will do my will, he shall know of the doctrine"? The "doing" comes before the "knowing." "Take my yoke upon you, and learn of me"; but the taking of the yoke comes earliest.—[Rev. Charles S. Robinson, D.D., in *Pittsburg Advocate*.]

The State Department has issued a warning to the public to beware of all advertised schemes which hold out inducements to American heirs to estates in England, and to fortunes awaiting heirs in the Bank of England, and emphatically declares them all to be fraudulent. There are no great estates in England unclaimed, and there are no large deposits in the Bank of England awaiting claimants.

The rarest of all graces is not faith, of which so much is said in the Scripture; not courage, which the world rates so highly; but love. "The greatest of these is love." And what is love but the holding of one's life at the service of whatsoever human need may appeal for help?—[J. R. Miller, D.D.]

Woman's Board of Missions for the Pacific.

President	Mrs. H. E. Jewett
2511 Benvenue Avenue, Berkeley.	
Treasurer.....	Mrs. S. M. Dodge
1275 Sixth Avenue, Oakland.	
Home Secretary.....	Mrs. C. B. Bradley
2639 Durant Avenue, Berkeley.	
Home Secretary.....	Mrs. W. J. Wilcox
576 East Fourteenth Street, Oakland.	
Treasurer.....	Young Ladies' Branch
Miss Grace Goodhue, 1722 Geary Street.	

Quarterly Meeting.

The Quarterly Meeting of the Woman's Board of the Pacific was held morning and afternoon of Wednesday, June 6th, in the First church, Oakland. The morning session was opened by the singing of the hymn "Jesus Shall Reign," etc., followed by the second chapter of Ephesians, read by the President, Mrs. Jewett, who also made a few remarks, in which she spoke of the great missionary meetings so recently held in New York. She said that while we were not so many in numbers as the throng which gathered in New York, yet we were in sympathy with the objects of the meetings, and so were part of the Ecumenical Conference. Great interest was manifested during the meetings for the women there. There were four hundred missionaries present at the council.

The report of the last meeting was read by Mrs. Bufford, the Recording Secretary, followed by the Treasurer's report, during which Mrs. Dodge showed that an increase had been made during the time past, in the financial condition of the Board.

Mrs. Bradley read a letter from Mrs. Arthur H. Smith of Pang Chuang, telling of the trouble caused by the "Boxers," who threatened to kill the missionaries. The native Christians endured great persecution, and manifested much sweetness of disposition towards their enemies. Mrs. Jewett asked for several short prayers for the missionaries and people of China.

Mrs. Bufford read a short paper on the "Ireland Home for Kraal Girls," written by Mrs. Foster, in which a short history of the building was given, showing how it came to be used for the Home, and telling of the bad condition in which it now is, and the necessity of a new building to take its place.

Mrs. Carrie Brown Dexter sang a beautiful solo at this point, whose ever-recurring refrain was "O Lord, correct me."

Mrs. Jewett announced that Miss Talcott was about that moment sailing away on her return to her loved work in Japan, although she was not as strong as we wished she were. While she was going to Japan, another had just come from there, for a rest and change of work, who would tell us a little of her work. With this she introduced Miss Denton of Kyoto, Japan.

Miss Denton said she was happy to be here, meeting so many friends, but she was sorry to be away from her work in Japan. The Board of the Pacific meant a great deal to her; she is very thankful to it for sending her out. She has not had a hard time at all, but a beautiful, easy time. While Miss Talcott's friends were absent, seeing her off, Miss Denton wished to tell us a little of what a wonderful woman Miss Talcott is. She is a blessed inspiration to Japan. She has the language well and has a great influence for good over the people. We should all thank God for Miss Talcott. Mr. and Mrs. Curtis and Miss Benedict have just arrived from Japan and are now in Berkeley for a few days. Mrs. Curtis, although confined to her bed for the past four years, has been a power for good, writing letters and sending messages to the schools. When Miss Denton went to Japan she was destined to the girls' school connected with the Doshisha. But she was needed to teach English in the boys' department, which she did, by way of "recreation," after her work in the girls' school. Miss Denton gave an account of one day's routine in the school, beginning with half-past five o'clock, the hour for rising. They begin the day with a few moments for devotion; then breakfast, which consists of rice, pickles, soup, with one or two small fish in it. A treat for Sundays and holidays consists of beancake or oranges. The girls are very good. They can be trusted and seem conscientious and self-denying. Every Japanese Christian becomes an evangelist. Many Japanese are turning to agnosticism.

Mrs. Jewett then spoke of the Twentieth Century Fund. A call has been issued by the Board of the Interior to the women all over the land to give twenty thousand dollars, over and above all regular appropriations, to be used in making up the deficiencies caused by the hard times. There are many instances of sore need on the part of missionaries, which could not be relieved, such as lack of suitable buildings, lack of new missionaries, etc. Now that affairs are easier, shall we not try to do our part in relieving these necessities? Could we not try to raise two thousand dollars on this Coast, to be raised by twenties? There were several responses to this appeal, different ladies expressing their willingness to be responsible for one or more twenties.

Mrs. Wheat, President of the Young Ladies' Branch, in a very pleasant way, brought greetings from the Branch and gave the report. She wished that the older women would encourage the younger ones by sometimes coming into their meetings and speaking cheering words to them. They pledged nine hundred dollars last year and are going to raise it, if possible.

Mrs. J. H. Williams of Redlands brought greetings from the Southern Branch. She

said, as a Branch, they had been in existence ten years. They formerly contributed only for Japan, but now have increased their subscriptions to other places. Last year they raised five hundred and twenty-five dollars beyond their pledges. They have eleven Cradle-roll Bands of children under nine years, under the leadership of Mrs. Pease, formerly of Micronesia.

There being apparently no one present from the North, greetings from Washington and Oregon were given by Miss Denton, who spent the month of May there. She said they were alive and doing well, and had treated her with great cordiality.

Lunch was served in the parlors by the ladies of the church at 15 cents a plate, the proceeds to go into the missionary treasury of the church.

The half-hour of devotion, after lunch, was presided over by Mrs. Williams of Redlands. The hymn, "Oh, Spirit of the Living God!" was sung, and Mrs. Williams made a few remarks on Matt. ix:35. This period closed with a number of informal prayers, when Mrs. Jewett again took the chair and invited Rev. C. R. Brown to address the audience. Mr. Brown said he would like to speak of three things: First, that international responsibility is growing, every one being responsible for another. The Jews lived in a small place, but to them was the command given, "Go ye and disciple all nations." Second, foreign missionary work gains standing everywhere. Christian work does more than any army to keep order and peace. And thirdly, the same is taking place abroad as here. The day of picturesqueness is gone by; intelligence is now required. There is a great difference between the kind of meetings held years ago and those of the present day.

Miss Denton then told about some Japanese girls—one in special, who obtained a medical education in this country. First, she became a nurse; then finding she could not approve of the orders given by physicians in Japan, returned here and qualified herself to practice medicine. Miss Denton thinks the Lord is pushing the Japanese over here that they may become converted.

Miss Benedict, just from Japan, gave greetings from Kobe College, where she has been teaching. She gave an interesting account of a big prayer-meeting of two hundred and sixty Japanese women, which she attended just before leaving.

A beautiful solo, by Miss Hathaway, followed. The clearness of enunciation in both of the solos of the day added greatly to the pleasure of listening to the singing.

Dr. L. R. Scudder of the Arcott Mission in India was then introduced. The Arcott Mission belongs to the Dutch Reformed Church, but its members are very good friends with the

Madura Mission. Dr. Scudder discussed the relations between missions and money, showing how decidedly missions are dependent on money for their successful prosecution. He inquired what money means in connection with missions, and answered it by saying that it means ourselves, our power and energy. Missions require money, and are always wanting more. Dr. Scudder told of a teacher in New York, who gave sixty dollars to the Arcott Mission, and eloquently described the good accomplished by that gift and how it kept on reacting on one and another.

The Rev. W. Scudder offered prayer for missions, and the meeting closed with the hymn "All Hail the Power of Jesus' Name," and the benediction, pronounced by Dr. Scudder. And so ended a most interesting and profitable meeting.

The Future of South Africa.

Lord Salisbury recently uttered some very significant words at a City of London Conservative Association dinner. He stated that the future policy of the Government would be to destroy every vestige of independence in the conquered republics. He says: "Our only certainty of preventing a recurrence of this fearful war is to insure that never again shall such vast accumulations of armaments occur, and that not a shred of the former independence of the republics shall remain. It will also be our duty to protect those native races who have been so sorely afflicted, and at the same time so to conduct our policy that so far as possible there shall be a reconciliation and that every one shall be a happy member of the British empire."

Great Britain did not go into this war, according to Lord Salisbury, for an extension of territory, "but to abate oppression of the Queen's subjects in the Transvaal, and because our remonstrances were met by an insulting ultimatum, to which, if the Queen's Government had submitted, her power, not only in South Africa, but over her colonies and dependencies, would have been at an end. We were forced into war by the action of our opponents. To say that because we repudiated the greed of territory we therefore bound ourselves never to annex any territory is a most ridiculous construction."

These utterances indicate that the British Government will have nothing but unconditional surrender, and that the intention is to do away with the republics of South Africa.

Pasteur, at a dinner party, dipped his cherries, one by one, into his glass of water and carefully wiped them, explaining that they were covered with microbes, and then, with a fine unconsciousness, drank off the glass of water.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

Quarterly Review.

LESSON XIII. June 24, 1900.

GOLDEN TEXT.—“*Thy kingdom come*” (Matt. vi: 10).

Lessons of the Quarter.

1. The Beatitudes (Matt. iv: 25-v: 12).
2. Precepts and Promises (Matt. vii: 1-14).
3. The Daughter of Jairus Raised (Mark v: 22-24, 35-43).
4. The Centurion's Servant Healed (Luke vii: 1-10).
5. Jesus and John the Baptist (Luke vii: 18-28).
6. Jesus Warning and Inviting (Matt. xi: 20-30).
7. Jesus at the Pharisee's House (Luke vii: 36-50).
8. Parable of the Sower (Matt. xiii: 1-8, 18-23).
9. Parables of the Kingdom (Matt. xiii: 24-33).
10. The Twelve Sent Forth (Matt. ix: 35-x: 8).
11. Death of John the Baptist (Mark vi: 14-29).
12. The Feeding of Five Thousand (John vi: 5-14).

Introduction.

The twelve lessons of this quarter have brought us from the time of the delivery of the Sermon on the Mount, which took place immediately after the choice of the twelve apostles, up to the event which was closely connected with the culmination of our Lord's popular ministry. The feeding of the five thousand marked the high tide of the popular movement in his behalf. The people at this time would have taken Jesus and made him their temporal king had he permitted them. It was a crisis in his life, and his resistance of the efforts of the people, together with his sermon on the Bread of Life, preached the next day, caused a complete change in the popular attitude toward himself.

Review.

Lessons one and two were selections from the Sermon on the Mount. The Beatitudes have always been regarded as one of the choicest bits of all literature. This arises, not merely from their literary qualities, but also from their religious truths. They should be engraved on the minds of all people. The same sermon contains the Precepts and Promises, which should be permitted to guide our conduct and sustain our hopes. Their practical wisdom can never be too highly emphasized. If the world to-day allowed its conduct to be directed by the former, there would be good reason for a confident expectation that the latter would be realized.

The *third* lesson told the story of the raising of Jairus' daughter. In that miracle the Master first showed his power over death, and by it gave a most triumphant proof that he possessed the powers of God. This lesson also presented him as the sympathetic responder to all true cries for aid. No voice of genuine appeal failed to elicit his helpful response.

Lesson *four*, in recounting the response of Jesus to the appeal of one who was not a Jew, was prophetic of the reception of the Gentiles. The faith of the centurion was esteemed by the Master as of a higher order than any he had met with among the Jews.

The *fifth* lesson recounted the way in which Jesus, when he had a suitable opportunity, gave testimony to his forerunner. John was having a weary time of it in his confinement as a prisoner of Herod's. We cannot doubt but that the message sent by Jesus to John strengthened him to bear his hard lot. Of right the Baptist is regarded as one of the great characters of history, for he has played a most important part in it.

The *sixth* lesson showed us that Jesus did not hesitate to utter stern words when the occasion called for them. The warnings pronounced upon the cities so highly favored by his presence might well be heard anew by many in these days of Christianity's increasing glory. At the same time the words of invitation to the weary and heavy-laden will continue to attract many of those who hear them.

Lesson *seven* found Jesus in strange surroundings. But even though the guest of a Pharisee, he did not allow himself to be restrained from speaking the truth. Too often those whom society regards as upright are utterly devoid of those finer qualities of character that shone out so conspicuously in Jesus. The salvation offered in Christ is an “uttermost salvation”—powerful enough to save any who come unto God by him.

The *eighth* lesson introduced us to the parabolic teachings of the Master. In the parable of the Sower, he taught truths that all Christians may well lay to heart. We ourselves largely determine the amount of fruitfulness of our natures. The seed is all right. Do our hearts furnish the right kind of soil for the seed?

The *ninth* lesson continued the parabolic teaching concerning the kingdom of heaven. Under the figures of the Tares, the Mustard Seed, and the Leaven, certain truths concerning the kingdom were set forth. The reason for the parabolic presentation of these truths was the attitude of the people generally toward Christ's teachings. The time had come for a certain amount of concealment from those who would not yield to his claims.

The *tenth* lesson told of the important Mission of the Twelve. They were to confine

their work to their own nation. Their preaching was to be backed up by miraculous powers, thus authenticating their mission. Their work contributed greatly to the culmination of the popular ministry.

Lesson *eleven* was very important; for it told of the death of John the Baptist, and his death had prophetic significance to Jesus. That which had happened to the forerunner was also to happen to him whose forerunner he had been. Jesus alone knew the true significance of John's death.

The *twelfth* lesson recounted the feeding of the five thousand. That miracle was prophetic of a great function of our Savior, namely, that of ministering to the spiritual needs of his people. He is the true Bread of Life, and he is able to satisfy the deepest cravings of the human heart. Happy are those who seek their satisfaction in him.

Beno.

"You need not tell me it's heat that's driving 'em crazy over in the Philippines; it's 'beno,'" said George Hobart, of 606 Patterson street. Hobart is a "regular" who has just returned from Manila. Recent dispatches, to the effect that many American soldiers have been driven insane by the excessive heat, have led to conjectures as to the climate in the Philippines.

"It's just simply 'beno' that's doing every bit of it," repeated Mr. Hobart in answer to a question. "Beno" is a liquid that looks like water and tastes like licorice. When the boys can't get beer or whisky to drink they buy 'beno' from the natives, and it takes a pint of it to make a man that is used to liquor drunk. The third or fourth consecutive drunk makes a blooming idiot out of the victim. The soldiers crave it after they have once tasted it. You know out on the firing lines we never get beer or whisky, and when the natives sneak this 'beno' into camp the fellows buy it. In the southern lands, where there is not such demand for it, the natives sell it for three cents a canteenful, but around Manila the demand for it is so great that the price has been raised to fifty cents. After a man drinks about a pint of the stuff he begins to act silly, but recovers in a day or two. Then he will want more of it, and if he can't get it, he'll go mad. The officers have him shackled and he is shipped to Washington, where he is confined in the Soldiers' and Sailors' Hospital for the Insane. They say the poor fellows that have been taken there will never get well. 'Beno,' or 'tuba,' as it is called in the southern lands, is made out of cocoanut sap."—[Indianapolis Post.

You can keep a faith only as you can keep a plant, by rooting it into your life and making it grow there.—[Phillips Brooks.

Thoughts and Things.

THE OLDEST PUBLISHERS IN NEW YORK.

Methodist Book Concern.....	founded 1789
William Wood & Co. (Medical Publications).....	" 1804
Harper & Brothers.....	" 1817
Baker, Voorhies & Co.....	" 1820
D. Appleton & Co.....	" 1825
David G. Francis.....	" 1826
D. Van Nostrand.....	" 1830
Iverson & Co.....	" 1831
John Wiley & Sons.....	" 1832
John F. Trow.....	" 1835
G. P. Putnam's Sons.....	" 1836
A. S. Barnes & Co.....	" 1838
Dodd, Mead & Co.....	" 1839
Charles Scribner's Sons.....	" 1846

THROUGH THE LAND OF THE FAMINE.

I have returned from an extensive tour throughout the famine-stricken regions of Rajputana, and it is utterly impossible to depict the awful condition of the people. Rajputana is a sandy, unproductive, dry country at its best. But now, after being without rain for three years, nothing grows naturally but the cactus plant on the barren hillsides and a few trees along the government roads. Bone heaps are frightfully common and very suggestive. One missionary saw forty human bodies of the famished in a morning walk, with dogs and jackals feeding upon them. Parents sell their children for a small sum that they may buy grain. The people are out of work, their cattle dead or dying, and their fields white with sand, but not "unto the harvest." Many of the wells upon which the villages depend for irrigation and for water for drinking and cooking have gone dry. I saw three little naked children voraciously devouring the leaves of a radish which they had stolen from a small field near a village. I fell in with several hundred poor people—men, women and children—carrying all that was left of their earthly possessions, traveling hundreds of miles from their homes in search of work and food.—[J. E. Scott, D.D.

Aphorisms.

I prefer a sailing ship to a steamer—one pleasant companion is worth a shipload of commonplace fellow-voyagers.

It is not the form of the government but the character of the governed which makes the difference between governments.

It becomes incomprehensible to me, as my own life wanes, how I could ever have found pleasure in taking the lives of other creatures, filling their stations in the world better than I ever did.

The educated soul pays the penalty of ignorance, but there is no consolation in repentance.—[W. J. Stillman in the Atlantic.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Our Eternal Destiny (Matt. xiii: 47-50).

Topic for June 24th.

Not to use stronger language, many foolish things have been said about heaven. To multitudes the future life is a very vague consideration. Our songs of the heavenly life have pushed poetry to its limit; and in drawing pictures of happy human destiny we have stretched imagination to the utmost. The moment we touch upon our eternal conditions we must of necessity, it appears, use figurative language in expressing details, until too many feel as if nothing tangible or sensible could be said of the life which follows our earthly career. It would be worth a great deal to the world if we could separate the real, definite, well-stated facts of our eternal destiny and the speculative vaporings that constitute altogether too much of what is said and sung about heaven.

* * *

In the first place, it ought to be emphasized now that the result to be striven after is not simply an escape from hell. Certainly this is not to be underestimated. No man can be scriptural and scoff at the terrible condition into which that life goes that refuses to take Jesus Christ as his Savior and Lord. But it is one of the greatest mistakes to so fill one's vision with that deliverance as to conceive of our eternal destiny as chiefly an endless congratulation and praise over the escape from perdition. The man who is constantly testifying of his satisfaction that he is "saved" may not be saying too much about it; but he is too one-sided. Our eyes ought to be more widely opened to the opportunities that are given to us by this heavenly life here and now. The value and joy of being a Christian lie in the fact that we can make so much of our experience eternal. We can now expend our thought and energy in a way that brings imperishable results. We can begin now to gather around us heavenly joys. We can spend our entire life in becoming what we want to be forever.

* * *

One of the most suggestive and uplifting truths the Lord gives us is this: "A man's life consisteth not in the abundance of the things which he possesseth." Why do we limit the meaning of this to our earthly life? The context shows that it is as true of our eternal destiny as of our present condition. And yet we are all the while talking of what we will "possess" when we reach heaven. We carry our own joy into heaven, more than we find it by going there. One man sits down to a feast in misery; another goes to the table with a full capacity of enjoyment. The table is the same to each; the preparation for its

bounty in the separate individuals makes all the difference.

* * *

We need more inspiration over the present life as the time given us, not so much to prepare to enter heaven, as it is a golden opportunity to become capacious for its satisfying experiences. Death is an awful change for the man who must leave the most of his life behind him, and carry over for his eternal companionship the empty and dreadful self that made him waste his time here on earth with matters that died when he did. Death can not but be a delightful transfer to the Christian who has been working day after day through a long life to become what he wants always to remain. He has worked for love of truth, for devotion to whatever Jesus is doing, for appreciation of the great eternal facts of the universe. Our eternal destiny is the full consciousness of the best we have been working for through these years of what we call service.

* * *

We ought to keep in mind more that the hand of our Lord is upon things. He is aware of this mixed condition of affairs. People are living side by side and jostling each other in this world that can not always remain in that relation. The unpleasant things in the true life must some time be removed. Let us acquire the habit of looking upon our hindering associations and entanglements as the transient part of our life. When our Master deems it best this element will disappear. Then we may well be more constantly encouraged by the coming sunburst in our experience. Just before the reference that goes with our topic this week, Jesus has spoken another parable in which he says: "Then shall the righteous shine forth as the sun in the kingdom of their Father." All Christian acquirement has the brightness of the sun in it. There may be too much of the tare around it now to permit the true character of what we are gaining to appear. This study, this battle with ourselves, this struggle in the service of righteousness, and this day after day effort to lift up the standard of our life, may seem very dull. But the shine is there. Some day, when the separation shall take place under the safe, sure and loving hand of Jesus Christ, this cloud-covered and sin-obscured life of ours will be as beautiful and cheering as when the sun bursts through the clouds and turns every raindrop that the sky has cast upon the earth into a dazzling jewel of brightness. Our eternal destiny is not some strange, unearthly experience mysteriously opening before us, so much as it is the choicest experiences of this life saved and made glorious in the presence of God.

A good way to glorify God is to replenish some poor man's coal bin.

Home Circle.

Left Alone.

It's the lonsomest house you ever saw,
This big gray house where I stay—
I don't call it livin', at all, at all—
Since my mother went away.

Four long weeks ago, an' it seems a year;
'Gone home,' so the preacher said—
An' I ache in my breast with wantin' her,
An' my eyes are always red.

I stay out of doors till I'm almost froze,
'Cause every corner an' room
Seems empty enough to frighten a boy,
An' filled to the doors with gloom.

I hate them to call me in to my meals;
Sometimes I think I can't bear
To swallow a mouthful o' anythin'
An' her not sittin' up there,

A-pourin' the tea, an' passin' the things,
An' laughin' to see me take
Two big lumps of sugar instead of one,
An' more than my share of cake.

There's no one to go to when things go wrong;
She was always so safe and sure.
Why, not a trouble could tackle a boy
That she couldn't up an' cure.

I'm too big to be kissed, I used to say,
But somehow I don't feel right,
Crawlin' into bed as still as a mouse—
Nobody sayin' good night,

An' tuckin' the clothes under my chin,
An' pushin' my hair back so—
Things a boy makes fun of before his chums,
But things that he likes, you know.

I can't make it out for the life of me
Why she should have to go,
An' her boy left here in this gray old house
A-needin' an' wantin' her so.

There are lots of women, it seems to me,
That wouldn't be missed so much—
Women whose boys are about all grown up,
An' old maid aunts an' such.

I tell you the very lonesomest thing
Is in this great big world to-day
Is a boy of ten whose heart is broke
'Cause his mother is gone away.

—*Toronto Globe.*

Faith and Assurance.

Faith, let us remember, is the root, and Assurance is the flower. Doubtless, you can never have the flower without the root; but it is no less certain you may have the root and not the flower. Faith is that poor trembling woman who came behind Jesus in the press and touched the hem of his garment; Assurance is Stephen standing calmly in the midst of his murderers, and saying, "I see the heavens opened, and the Son of man standing on the right hand of God." Faith is the penitent thief, crying, "Lord, remember me"; Assurance is Job sitting in the dust, covered with sores, and saying, "I know that my Redeemer liveth"; "Though he slay me, yet will I trust in him." Faith is Peter's drowning cry, as he

began to sink, "Lord, save me!" Assurance is that same Peter declaring before the council, in after-times, "This is the stone which was set at naught by you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Faith is the anxious, trembling voice, "Lord, I believe; help thou mine unbelief"; Assurance is the confident challenge, "Who shall lay anything to the charge of God's elect? Who is he that condemneth?" Faith is Saul praying in the house of Judas at Damascus, sorrowful, blind and alone; Assurance is Paul, the aged prisoner, looking calmly into the grave and saying, "I know whom I have believed. There is a crown laid up for me." Faith is life. How great the blessing! Who can tell the gulf between life and death? And yet life may be weak, sickly, unhealthy, painful, trying, anxious, worn, burdensome, joyless, smileless to the very end. Assurance is more than life. It is health, strength, power, vigor, activity, energy, manliness, beauty.—[Ryle.]

Home Life as a Profession.

Now, as a matter of historic fact, the cornerstone of the highest civilization has always been the home, and wifehood and motherhood the happiest estate of woman. To my mind, it is a cruel wrong to a young girl to launch her in life unadvised on these points, and imbued with the determination to independence of the other sex. Sooner or later she must find herself possessed of the strong feminine yearning to rest her burdens upon shoulders broader than her own; to surrender into larger hands her ability to battle successfully with fate; to let herself be cared for and cherished; to taste the exalted joy of having the beings she has given to the world look to her for their best happiness and inspiration. What if disappointment, if disillusionment, the sorrows of a common lot, fall to her share? She will have lived and loved! No reward of intellectual supremacy, no winning of money on her own account, no plaudits of lookers-on bestowed upon her achievements of brain and energy, could atone to her for the lack of that simple elemental experience, old as the world, apportioned to Eve's daughters all alike! And no amount of previous witty scoffing at the monster man, the oppressor of her sex, will save her from the risk of some day wanting to encounter it.—[Mrs. Burton Harrison, in Harper's Bazar.]

Woman Suffrage in Idaho.

Concerning the extent to which women in Idaho exercise the rights given them by the law, it has been found to be very general. In 1898, with women voting, the total vote was about 40,000, and of this fully forty per cent

was cast by women. There is every reason to believe this percentage will increase, until, in my judgment, the percentage of women voting will be as large as that of men. As to the character of the vote, it does not appear to come from any particular classes or places; the cities and the country districts alike give their quota of women votes, although the tendency of women in the cities towards voting is rather greater than that of the country places.

In a general sense, there can be no doubt that the participation of women in our public affairs has had a most elevating influence. All parties see the necessity of nominating the best individuals of their parties. The natural aim of women is towards the best good of the community and to secure the highest social conditions. Instead of seeking extremes of reform, as had been predicted, they are interested in stable and conservative administration, for the benefit of the homes and the children, and they avoid radical and excessive reforms. —[Governor Steunenberg, in Harper's Bazar.

The Best Age For Men to Marry.

Edward Bok, writing in the *May Ladies' Home Journal*, on "A Boy for a Husband," contends that "no young man under twenty-five years of age is in any sense competent to take unto himself a wife. Before that age he is simply a boy who has absolutely nothing which he can offer to a girl as a safe foundation for life-happiness. He is unformed in his character, unsettled in his ideas, absolutely ignorant of the first essentials of what consideration or love for a woman means. He doesn't know himself, let alone knowing a woman. He is full of fancies, and it is his boyish nature to flit from one fancy to another. He is incapable of the affection upon which love is based, because he has not lived long enough to know what the feeling or even the word means. He is full of theories, each one of which, when he comes to put into practice, will fail. He is a boy, pure and simple, passing through that trying period which every boy must pass before he becomes a man. But that period is not the marrying time. For as his opinions of life are to change, so are his fancies of the girl he esteems as the only girl in the world to make him happy. The man of thirty rarely weds the girl whom he fancied when he was twenty."

The Sorrows of the Millionaire.

Look at the ways of the millionaire: Given his million he gives up his house and builds himself a small, first-class hotel in some big city, which for the greater part of the year is occupied by servants. He next erects a country palace at Lenox or at Newport. This he calls a cottage, though it usually looks more like a public library or a hospital or a club-

house. Then he builds himself a camp, with stained-glass windows; in the Adirondacks, and has to float a small railroad in order to get himself and his wife's trunks into camp. Shortly after these follows a bungalow modeled after a French chateau, somewhere in the South, and then a yacht warranted to cross the ocean in ten days, and to produce seasickness twelve hours sooner than the regular ocean steamer, becomes one of the necessities of life. Result, he never lives anywhere. To occupy all his residences, camps and bungalows he has to keep eternally on the move, and when he thinks he needs a trip to Europe he has his yacht got ready and sends it over, going himself on a fast steamer. Oh, it's a terrible thing to be a millionaire and have nowhere to lay one's head, with every poorer man envying him, many hating him, and hands raised against him everywhere.—[Woman's Home Companion.

The Cause of the Famine.

India is a country not quite half as large as the United States, with four times its population. These 300,000,000 people must be fed from their own crops, as there is, relatively, no manufacturing resource to buy food with. There are parts of India with a population of 1,000 people to the square mile; and there are millions upon millions of farm laborers, vagrants, gypsies, and nondescript classes, whose means of living, even in times of plenty, are inscrutable. In a normal year the country, as a whole, produces a little more food than is actually necessary to support its people. But the crops are dependent on the monsoons—the southwest monsoon in the beginning of summer, and the northeast monsoon in the winter. If these periodic rains are late, or are insufficient in quantity, trouble comes, and the spring and winter crops of wheat, barley and pulses in the north, and of rice and millets in the south, begin to suffer. When the monsoons fail absolutely, there is destitution in the affected district, and when a persistent succession of failures and partial failures occurs, there comes a great and terrible famine, like that the country is now groaning under. Since the first great famine of which there are records devastated the land in 1770, when 10,000,000 perished in Bengal alone, India has scarcely passed a decade free from scarcity of grain in one district or another. The British Government expects a drought about twice in every eleven or twelve years, and a great famine like the present about twice in a century. —[American Monthly Review of Reviews.

If any work is really God's giving, and he puts it either into our hearts to devise or into the power of our hands to do, no fear but he will also provide stuff sufficient, whether metal or mental.—[F. R. Havergal.

Our Boys and Girls.

The Reason.

I've often sat here and wondered,
Whatever the reason could be,
That no matter how naughty I've been to her
Mamma's always so good to me.

To-day when my very best doll tore her frock
I punished that child most severely,
And locked her up in a cold, dark room,
Till she should repent sincerely!

But after I'd turned the key in the lock
I felt so unhappy and sorry and sad
That I just had to bring her right out again,
For I loved her though she was so bad,

Then it came to me all of a sudden,
As I rocked with my doll on my knee,
That mamma is only a great big girl
And her best dolly is me.

—Selected.

The Coming Man.

The beautiful true-eyed laddie,
The lad alert and brave,
The lad who obeys like a soldier.
And not like a timorous slave.
This is the lad to be trusted,
To do whatever he can,
In the very best way,
And to do it to-day;
And this is the coming man.

—Selected.

The Stork's Message.

Far away in Norway there is a quiet little village where the figure of a stork appears, carved on the church and over many of the houses. All children in that village know the history of that stork, and how, in return for kindness, he saved the boy, Conrad, from hopeless misery.

Conrad and his mother once lived in this village. She was a widow and this little lad was all she had to love in the world. God had implanted tenderness in the boy's heart for bird and beast, and he grew to love a stork which every summer built its nest on the housetop.

When Conrad was grown to be a young man he went as a sailor and set out for a distant land.

At first all went well with the sailor, but one day, when they were near to the coast of Africa, a number of pirates took the ship and put the crew in irons, and on reaching port sold them as slaves.

Conrad, years after, was toiling by himself one day in some lonely place, when a stork came flying close and wheeled about him. In a moment he thought of the days of his boyhood, of his home, his mother and their yearly visitor.

He whistled as he used to do to call the bird long ago, and to his joy the stork came to him as if to be fed.

At that moment Conrad's heart was full of tears and thanksgiving. It was as though a dear old friend had found him.

But Conrad's heart grew sad again as the time came for the bird to fly away to the north. Was it going to his mother's cottage? Was there any one to welcome it now and to feed it?

Suddenly a thought came to him. He might find help in the stork, and yet get away from his slavery. He managed to write a line or two on a scrap of paper, telling where he was and that he was a slave. This he tied firmly round the bird's leg, and committed his message to God's care.

Spring came again to the cold northlands, and with spring came the stork to seek its nest. The widow's eyes grew bright at sight of the bird, which reminded her of her lost boy, and she welcomed and fed it tenderly. As it took the food from her hand she caught sight of the paper tied to its leg, and with some curiosity removed it. What was her joy to find it a message from her son!

She could scarcely believe her eyes as she read it. She ran hastily to the minister of the little parish to show the precious letter. The news spread through the village and a cry went forth from every house, "We must send and redeem Conrad!"

They meant it, too. The next Sabbath morning they brought their money to the church, and each gave what he could for the widow's son. Then they chose one of their number to go to the king to lay the case before him and get him to send a ship of war to the help of Conrad, such a one as no pirate dare touch.

It was done. To the simple faith of those times it would have seemed disobeying the will of God had such a sign been neglected. The warship made good speed and she was given good success, for the stork had not flown on the autumn day when the bells of the church rang out, and all the people rejoiced with great joy, for the widow's son was redeemed and was safely at home again in his mother's cottage.

Such is the story of the stork told in the quiet Norway village to this day.—[Mary Gorges, in *Children's Friend*.

Charlie's Book.

"Mother," said little Charlie, "Will Harnin says that his mother writes books. Is it very hard to write a book?"

"I don't know, I'm sure," said his mother.

"I'm going to write a book," said this small man.

Just then the door bell rang and Charlie's mother went to see a caller. When she came back he was sitting on her footstool busily writing.

"Now, mother," said Charlie, "I'm done with my book."

"No, you are not done. God has given you a book to write. I hope that it is a long one, full of beautiful stories."

"What is the name of my book?" he asked.

"Its name is 'Charlie's Life.' You can write only one page a day, and you must be very careful not to make any black marks in it by doing ugly things. When you pout and cry, that smears your page; and when you help mother and keep a bright face and don't quarrel with Robbie, that makes a nice, fair page, with pretty pictures on it."

"When shall I be done writing that book?" asked Charlie.

"When God sees that it is long enough he will send an angel to shut its covers and put a clasp on it until the great day, when all our life books are opened and read."

Charlie sat very still for awhile, and then said softly, "Dear little Lucy finished writing her book when they put her in the white casket and laid the white roses over her."

"Yes," said the mother; "her life book was just a little hymn of praise to God. Its pages were clean and white, with no stains on them."—[Zion's Watchman.

A Magician's Trick Revealed.

HOW A CANE MAY BE HYPNOTIZED TO STAND ALONE WITHOUT ANY SUPPORT.

The feat of compelling a walking-stick or umbrella to stand upright in the middle of a parlor without being supported by anything or anybody always seems wonderful. It is best, when about to perform a feat, to have a black screen for a background, and to order the stick or umbrella to stand alone about a foot in front of this screen. To show the audience that there is no person or apparatus behind this screen to secretly help the stick to stand when commanded, the performer can take the screen away for a few minutes until all are satisfied that there is no hidden apparatus there. Pass the cane around among the audience to "let them see there is no pin in the cane's ferule, and that it is an ordinary cane, absolutely without life." When the screen is again in place the stick can be hypnotized by a few mysterious mumblings, which will be certain to keep the audience guessing in the wrong direction. Then the stick will stand alone for as long as the performer may desire. The secret of the hypnotizing is so simple that the audience will never suspect it; it is to previously tie a yard of black thread from the top of one of the front legs of an ordinary chair to the top of the other front leg, letting a "bag" of the thread fall to the ground until ready for the "hypnotizing." Carelessly place the stick within the "bag" of the thread, planting upright six inches from the chair, making it appear that it is only by the merest accident that the performer selects this particular spot. Now take your hands away, and of course the stick will stand where you place it. The supporting thread will not be seen on account of the dark

background. This and many other feats any amateur can perform after a little practice."—[Woman's Home Companion.

On Reading Aloud.

It is a distinct loss that reading is so badly taught and that so few people know anything about the magic of the poets in their use of sound. We read almost exclusively with the eye, although poetry is primarily intended for the ear. Shakespeare wrote almost exclusively for the ear, and we remain unmoved by the wonderful vibration of his great passages until we hear them. Poetry ought always to be heard first and read afterwards. If the best of Browning is sympathetically and intelligently interpreted by the voice, the much-discussed obscurity is not in evidence. Many people find, for instance, a little difficulty in getting the clear and full significance of "The Portrait of the Last Duchess," when they read it for the first time; but it fastens itself instantly on the imagination if it is well read. A good deal of time, now devoted to commentaries and text-study, might profitably be given to reading the text aloud, without note or comment. A work of art slowly discloses its full meaning, and familiarity with it is the first condition of comprehension.—[Hamilton Mabie, in Harper's Bazar.

The New Boy.

The "new boy" is of later origin than the "new woman." He can make his own bed, sew buttons on his own clothing, cook his own breakfast, and wash the dishes, if necessary, and he is no longer considered a "sissy" for so doing. He can carry on successfully a bachelor establishment for his father and himself, and even do his part socially, without losing his place among the first six in school. The "new boy" is the result of a growing belief among mothers and educators that domestic training is just as good for boys as for girls. They argue that a domestically trained boy makes the best husband, and that the brother who is obliged occasionally to make his own bed or boil an egg will not look down on his sister for doing the same things; also, that the girl who can use her brother's kit of tools, will no longer consider him a superior being because the tools are his property rather than hers.—[Mrs. V. Witherbee.

The true law of every life, the only law of life, is consecration. Consecration is going out into the world where God Almighty is, and using every power to his glory. It is simply dedicating one's life, its whole flow, to his service.—[J. F. W. Ware.

Kind looks, kind words, kind acts and warm handshakes—these are the secondary means of grace when men are in trouble and are fighting their unseen battles.—[Dr. John Hall,

Church News.

Northern California

Tulare.—Three persons were welcomed at the last communion, one on confession.

San Francisco, Richmond.—The Rev. Stephen R. Wood, formerly chaplain in the U. S. Army, will deliver an address next Friday evening, subject, "With the Army in the Philippines," in which he will exhibit Filipino curios.

Oakland, Pilgrim.—On a recent Wednesday evening Miss Maria Williams favored this church with a highly interesting talk on missionary work. Wednesday evening of last week Dr. Scudder of India told, in the prayer-meeting room filled with attentive listeners, of the need of India. Great as was their need physically now, because of the famine, he said that the spiritual need was greater.

Benicia.—Prof. C. S. Nash preached for us Sunday evening, the 3d, and conducted the communion service with the pastor. Prof. Nash came up especially to assist in receiving into church membership the new pastor, Rev. Burton M. Palmer, and his aunt and sister, Mrs. H. C. Donaldson and Mrs. S. R. Yarrow. It was an impressive service, and pastor and people now feel heartily united for God's service in this town.

San Francisco, Bethany.—Children's Day was observed on the "set day," the 10th. The excellent program provided by our Sunday-school and Publishing Society was followed, with some additions in the way of songs by the members of the primary class. The service took the place both of the usual morning worship and of the Sunday-school session. The church was well filled and a deep impression was made. The annual offerings for the S. S. & P. Society were taken, the amount of which can be announced later. In the evening Dr. Pond preached on "Christ and the Children."

Southern California.

Los Angeles, First.—Rev. Warren F. Day, D.D., First church, Los Angeles, was greeted by his people with a Chautauqua salute, the congregation rising to their feet, as he entered the pulpit on the morning of the first Sunday in June, on his return from his vacation in the East, during which he attended the Ecumenical Conference. On Monday following, with Mrs. Day, he was given a public reception in the church parlors.

The Rev. and Mrs. J. T. Ford of Los Angeles have gone to Clifton Springs, New York, for the benefit of the health of the latter. They expect to remain East during the summer.

Notes and Personals.

A delightful "Welcome" was given the Rev. B. M. Palmer, the new pastor at Benicia, recently.

The twenty-seventh anniversary of the Rev. J. Sims as pastor at Nevada City was celebrated recently.

The Rev. Dr. Hallock, pastor of Plymouth church, Minneapolis, spends his vacation this year in Europe.

Rev. W. L. Curtis and wife and Miss Benedict, recently returned from missionary work in Japan, go East this week.

The Rev. Dr. S. A. Norton, pastor of the First church of San Diego, and Mrs. Norton, are spending their vacation at Shasta Springs.

Dr. and Mrs. J. K. McLean and the Rev. and Mrs. C. R. Brown started on Monday for Yosemite; where they expect to spend three weeks.

Plymouth church, Seattle, will be supplied two Sundays in July by the Rev. Dr. Wallace Nutting of Providence, R. I., pastor in Seattle for four years.

Miss Beulah Logan was expected to arrive in Oakland Tuesday the 12th, and to be for a few days at the home of Mrs. J. H. Brewer at 578 Thirteenth street.

The Rev. and Mrs. E. S. Williams of Saratoga expect to be in the East about six weeks. Mr. Williams will go as far as New England; Mrs. Williams no farther than Cleveland.

The Rev. S. M. Freeland will read a paper at the meeting of the ministers of San Francisco and vicinity next Monday on the subject, "The Demand of the Times on the Churches and the Ministry."

The Rev. Alfred Bayley resumes his pastorate in the Fourth church, Oakland, after having supplied the Third church of this city very acceptably during the absence of its pastor, the Rev. William Rader.

The California Christian Advocate says concerning the address given recently by the Rev. Dr. Adams, at the Monday meeting of the Methodist ministers of San Francisco and vicinity, that "it was greatly enjoyed." "It was very fraternal, genial and helpful—a charming address in every way."

The pulpit of the First church of Oakland will be occupied for two Sundays by the Rev. S. M. Freeland of Seattle. Sunday, July the 1st, the Rev. Raymond C. Brooks, pastor of Pilgrim church, Oakland, will supply, and for the three following Sundays the Rev. F. N. White, pastor of the church at Cheyenne, Wyoming.

Dr. George C. Adams is to give the com-

ment-ment address at Pomona College the last of this month. Dr. Adams gave recently an address at the commencement exercises of the University of Nevada at Reno. He brought good reports concerning the Congregational church at Reno, and the work of Rev. F. V. Jones as pastor.

The semi-annual meeting of the Humboldt Association was held recently at Loleta. Rev. R. C. Day preached the sermon the first evening and Rev. A. H. Johnson the second. Reports from the churches were encouraging. The importance of The Pacific in all Congregational homes was presented. The next meeting will be at Hydesville.

The Rev. J. B. Orr has resigned the pastorate at Santa Cruz, intending after a trip abroad to take up evangelistic work, to which he has in the past devoted himself occasionally, with success. Mr. Orr's pastorate at Santa Cruz has been a highly successful one. He preaches his farewell sermon next Sunday, and starts next week for the C. E. Convention in London.

The June number of the Pacific Christian Endeavorer contains a fine picture of the Rev. Francis Reid, for four years General Secretary of the California Christian Endeavor Union. A note in that connection says: "After the nominating committee were convinced that Mr. Reid would not serve another term, a friend took him away from the convention long enough for Mr. Merrill to tell those present who wished to have a part in an offering to Mr. Reid that a nickel from each one would be ample to pay for a gold pin which was then being made in Stockton. The collection amounted to enough to pay for the pin and also a handsome Oxford Bible."

The old "Morning Star" no longer being in the service of the American Board, the missionaries' mail and supplies will be sent this year on the schooners "Queen of the Isles" and "Æolus." The former will take the passengers and mail and larger part of the freight. They are expecting to sail about the first of July. Dr. and Mrs. E. E. Hyde are under appointment to go to Ruk. Rev. and Mrs. Thomas Gray, and Miss Palmer and Miss Foss are to go to Ponape to reopen the work there which was closed by the Spaniards sixteen years ago. Miss Palmer and Miss Foss were formerly missionaries of the Board on Ponape. Rev. and Mrs. F. M. Price, recently of Ruk, and Miss Channel, are expecting to go to Guam, probably on a government transport, to begin work under the Board on that island.

The recent General Conference of the Methodist Episcopal Church has been called "the revolutionary Conference," so many and radical were the changes made in methods, principles, machinery and officials.

Oregon Letter.

By George H. Himes.

Your correspondent reached home on the evening of June 2d, after an absence of ten days. The trip from Portland to Redding is a poem, a constant delight, a succession of marvelously beautiful pictures, exhibiting nature at her best from many points of view. This stretch of five hundred miles probably embraces as much that is beautiful in the material universe as any equal distance in the world. The combination can not be adequately set forth in feeble words. From beginning to end the bands of steel run through fertile valleys, over forest-covered hills, along and across roaring rivers, amidst happy homes and prosperous communities, culminating in Shasta's hoary head, around whose base the cars linger for hours, as if held by some invisible spell of incomparable power. Cities, towns, villages, farms, orchards, flocks, herds, mills, mines—every phase of industrial life is shown in the swiftly-moving, kaleidoscopic vision. As the half-thousand miles are traversed, surrounded at every turn by the evidences of the titanic force of past ages spent in creating the lofty mountains, picturesque valleys and rushing streams, the imagination recalls the time, yet within the memory of many now living, when all up and down this distance the struggle between departing wild beasts and wilder sons of the forest and the advance guard of white civilization was at white heat. The story of these experiences has never been told. Somewhere in the years to come the scenes here enacted, in fitting the region under review for the habitation of the Anglo-Saxon, portrayed by the hand of some gifted son or daughter of this glorious western land, will become the classic of the future. Every element entering into the composition of charming and musical verse or stately narrative abounds here, and only awaits the masterful hand to be wrought into pages which will live for all time.

From Redding to the city on the bay it is a monotonous stretch to an Oregon eye, yet the care shown about orchard and vineyard and cozy home in many places is to be commended. In San Francisco much change is noted after an absence of twenty-three years. The Nob Hill district then was just coming into prominence. The humble and stubborn householder near the Stanford gate would not yield to the importunities of the rich man who desired his twenty-five-foot lot, although a princely sum was offered therefor. Hence wooden walls were made to enclose three sides of the modest home, leaving no outlook whatever except towards the sky and towards the street. These walls yet remain and are covered with ivy. The early owners are now on an equality, for both are dead. The miles of dwelling beyond the spot mentioned, in every

direction, over areas of what were barren sand-hills a quarter of a century ago, attest the growth that has been going on. Bustling and breezy San Francisco, with representatives from most parts of earth in its population, gentle and pleasure-loving Oakland, largely a city of homes, placid Alameda and classic Berkeley—all combining a population of probably 600,000 alert, active, progressive people, affords a study for every thoughtful person. It is good to visit these places and come into close touch with the dominant spirit prevailing among them. One's horizon is broadened, one's faculties are quickened, one's sense of responsibility is increased, and one's sympathies are aroused thereby. One comes face to face with tremendous problems—the same is true of the Pacific Coast as a unit—and the right settlement of these is deeply fraught with weal or woe for the future of our nation. In all this every individual, however obscure or seemingly unimportant, has a part to play, which, if performed in the spirit of devotion to the King of Kings and Lord of Lords, is certain to be of inestimable value to the race. Well may one ask, "Who is sufficient for these things?"

At last communion service the Mississippi Avenue church received twelve new members.

The Children's Day exercise in the First church was pleasing, profitable and well attended to-day. Roses abounded, and each person in the church received one at the entrance.

The State Sunday-school Convention will meet in this city this week. Marion Lawrance, Prof. Excell and other prominent Sunday-school workers from the East will be present.

Last Thursday evening the "Pacific Coast Congress of Congregational Churches" was the prayer-meeting theme. Mr. Ackerman gave his impressions thereof, and he was followed by Rev. Jonas Bushell of Eagle Harbor, Washington.

Portland, June 10, 1900.

London C. E. Convention.

An Eastern excursion has been arranged to leave San Francisco Friday, June 22d, and spend Sunday in Salt Lake City, arriving in Chicago Wednesday, June 27th, in time for the National Prohibition Convention. A special train has been engaged from Chicago to Boston.

Rate to Chicago and return, good for 70 days, \$72.50; Chicago to Boston, \$14.50.

A few vacancies remain in the following European tours: From Boston, 37 days, all expenses, \$290; 47 days, \$335; 58 days, \$440; the banner trip, 65 days, \$495.

For further particulars address R. R. Patterson, Statistical Secretary California Christian Endeavor Union, 429 Montgomery street, San Francisco.

Among the Churches.

Thomas Spurgeon is carrying on quite successfully the great work bequeathed to him in London. The new Tabernacle will be dedicated this year. The church enrollment is 3,861, and twenty-three mission stations and twenty-five Sunday-schools are supported.

The San Diego Union of recent date states that preliminary steps have been taken toward the organization of a church auxiliary to the Anti-Saloon League of San Diego county. It was the opinion of the paper that the movement would have the hearty support of the best and strongest element in all the churches.

Everywhere Christian work among the young is having special emphasis. The Universalist Leader says in this connection: "There is no phase of church work so important as that which deals with the children. We may be able to transplant some adults into our denominational garden so skillfully that they may live to do us honor, but the success of our garden is in the nursery of the Sunday-school. We must grow Universalists."

Protap Chunder Mozoomdar spoke at the recent meeting of the Unitarian Association in Boston. He is reported as follows in the Christian Register: "We do not call ourselves Christians. We do not call ourselves Unitarians; but we have accepted the spirit of Christ, not merely by our intellect, but as a great truth of God's revelation. Seventeen years ago, in my book, 'The Oriental Christ,' I described how we had found Christ; and whatever church in the West bears the name of the Son of God, if it is an undenominational church, we have the deepest sympathy with that body. But with none have we more close relations than with the Unitarian body. When Parker was unpopular in America, he was popular in India. The essays of Emerson are now read with the utmost appreciation even by Hindu school boys, whose opinion is that Emerson was a geographical mistake; for he should have been born in India instead of in America. Our relation with you, then, is very intimate and dear. Even though we do not identify ourselves with any particular Christian denomination, even though we do not accept the name 'Christian,' we have a profound faith in the brotherhood which Christ established—one Church of Christ, both in the West and in the East. Any one who accepts the spirit of Christ, any one who accepts the unity of man with God, any one who accepts the unity of man with man, he is a member of the Brahmo-Somaj."

Mr. Henry Austin Adams, the Roman Catholic lecturer, was once an Episcopal clergyman. On account of his perversion to the Roman Catholic communion he was deposed a few years ago from the Episcopal ministry.

Being a married man he can not take orders in the Catholic Church and accordingly speaks as a layman. He receives royal welcome in Catholic circles wherever he lectures. The Pacific Churchman says concerning one of his lectures, recently delivered in San Francisco: "The lecturer made one charge against the American Church which would be damaging, indeed, if true: 'I know Bishops, priests and deacons of the Episcopal Church,' exclaimed he, 'who deny the divinity of our Lord.' Call on me at my hotel and I will give chapter and verse to prove this assertion." The writer accepted this challenge, called promptly upon Mr. Adams and asked for proof. The answer was a suspicion of the orthodoxy of Bishop Phillips Brooks, based on some of the great-hearted acts of sympathy and fellowship with Unitarians, characteristic of that noble man. The lecturer's slanderous charge was found to have no other foundation than a mere inference from these acts, although the heresy he referred to is explicitly condemned and the opposite positively taught in the sermons of Bishop Brooks. When the names of the priests guilty of denying their Lord was demanded, the only name mentioned was that of Martin K. Schiermerhorn, who printed a sermon full of heresies in a New York paper in December, 1899, and was deposed by the Bishop of Massachusetts in January, 1900. Of this deposition Mr. Adams was not aware. He volunteered to retract this charge in subsequent lectures, and it is sincerely to be hoped that he will not again repeat so false and injurious a statement. But what are Roman hearers going to think of their new convert when they learn that his statements about the American Church can not be trusted?"

Valuable Figures Worth Saving.

At the recent Ecumenical Conference of Missions, a work of immense research and permanent value was the paper on Centennial Statistics, prepared on behalf of the Committee by Dr. James S. Dennis, *facile princeps* among missionary statisticians. The following are the principal items in the summaries which represent the achievements of missions in various departments of effort at the close of the nineteenth century:

Societies actively engaged in direct missionary effort.....	249
If societies co-operating and supplementing by service in special forms and phases of work be added, the number would be increased by 200, making a total of.....	449
If women's Auxiliaries in primary and direct connection with the principal societies be still added, the total would be augmented by 88, making a comprehensive total of.....	537
The annual income representing in most cases that reported for 1898, amounts to the notable sum of.....	\$19,126,120

Woman's share in these totals is represented by 120 societies, contributing	\$2,500,117
Total of foreign missionaries, ordained and lay, of both sexes.....	15,460
Total of native agents, ordained and unordained.....	77,338
Total of communicants.....	1,317,684
Admitted to the church during the last reported year.....	84,186
(If all reports had been received covering this item, it would have been not less than 100,000.)	
Sunday-schools reported 15,032 with an attendance of.....	771,928
The total of the Christian community, i. e. those confessedly evangelical in their religious allegiance is.....	4,414,236
Educational institutions, including schools of all grades, number.....	20,407
Pupils in these mission schools.....	1,049,378
Translations of the Bible made under missionary auspices for missionary uses, including some made earlier in the century which have now been superceded by revisions.....	421
Total annual circulation of the Bible, either entire or in portion.....	2,535,466
Total circulation of books and tracts.....	14,494,099
Mission publishing houses and printing presses.....	148
Total annual output.....	{ Copies 10,561,177 Pages 364,904,399
Periodicals published.....	366
Total circulation.....	279,435
Hospitals in operation.....	355
Dispensaries.....	753
Total of patients treated annually.....	2,579,651
Total treatments of dispensary, or outside patients.....	6,647,840
Orphanages.....	213
Inmates of Orphanages.....	13,039
(If to these permanent institutions under Missionary Boards and Societies, we add many philanthropic efforts for orphans in Armenia and India, the number would be increased by several thousands.)	
Leprosy Hospitals.....	90
Inmates (of this number 2,000 are Christians).....	5,166
Schools for the Blind, and Deaf Mutes...	30
Inmates.....	500

Home Missionary Union.

The quarterly meeting of the Woman's Home Missionary Union will be held at the Second Congregational church, Oakland, Thursday, June 21st, 10:30 a. m. The church is located on Chase street, one block from West Oakland broad-gauge station. Lunch will be served at 10 cents per plate.

Laura T. Perkins, Sec'y.

The total amount to this date received at this office by Rev. Walter Frear for the India Famine Fund is \$537.11.

Rivers of themselves would run the straightest and most direct way to the ocean; but God, in his wise providence, has set a mountain here, a hill there, in the way, that by many turnings they might enrich the earth. So a good man desires to be with Christ, but his days are prolonged that he may be a blessing.

THE CURE OF LONELINESS.

Selfishness is one great cause of loneliness. If a man builds walls around himself, so that he may keep all that he has to himself, he soon finds that he has built walls around himself which shut out all that might come in to him from others. So the cure of loneliness may be the overcoming of selfishness. The medicines for this disease of loneliness are potions of generosity, of thoughtfulness for others, of self-sacrifice, taken in large doses. Even when the loneliness comes from the bitterness of loss and sorrow, forgetting self, living out of self and doing for others is the only cure that God has given on earth for its healing. For this reason we find Jesus speaking of the life given even unto death for others as a cure for loneliness. He said, "Except a man die of corn die it abideth alone." And he was speaking, not of death, but of life. Are we ever content with times of feeling lonely? Men let us go and do something for somebody. That is the cure.—Sunday-school Times.

BE SURE.

There is a beautiful legend concerning a circumstance said to have happened when Israel was leaving Egypt, and when the angel was about to pass through the land of Egypt, destroying the first-born in every house where the blood of the Lamb was not sprinkled upon the door. There was a little daughter of Israel who was the first-born in her father's family. To her father the child was the apple of his eye. She threw her little arms around his neck and said to him, "Father, are you sure the blood is on the door? for if it is not I will have to go away from you." "Yes, my darling," said the father, "I told the man to sprinkle the Lamb's blood." "But are you sure he has done this?" replied the little maid. And the father went to look, and, lo! the man had neglected to do as he had been bidden. There was no time lost in placing the saving blood on the door.

YOUNG MAN AT EIGHTY-ONE.

Walking into a tradesman's shop at Chatham the other day, I

ROYAL

Baking Powder

Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries, Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

expressed my surprise at seeing the principal still at work. "Oh, I am only a young man," he exclaimed, "I am only eighty-one." I asked the secret. My friend said he was asked that question at the bank the other day, where they told him he was the oldest customer the London and County Bank had in Chatham, having become a customer in 1844. Some of the clerks wanted to know the recipe for his great age and wonderful activity. "I will give it to you," he said; "it is only three things—no alcohol, no tobacco, and a cold bath every morning."—[Abstainers' Advocate.

Creeds may be over-emphasized;

but it is a significant fact that the men who do the most to demonstrate how little there is in creeds, and how much they may hinder the progress of truth, are the men who do the least to conquer the world for Christ.—[Noble.

There are two ways of being united—one is by being frozen together, and the other is by being melted together. What Christians need is to be united in brotherly love, and then they may expect to have power.—[D. L. Moody.

Politeness is to the mind what beauty is to the face; it is the reflection of a kind heart.—[Voltaire.

"A Little One."

BY MATTIE WILCOX NOBLE.

In Pyeng-Yang, Korea, one day last summer an old woman, a Christian, brought five other women from the country to see me. They had never seen a foreigner nor a foreigner's home before. The old woman thought that if they might see our home and hear a lesson on faith in Jesus, they would believe. She kept saying to them, "Believe, believe!"

She asked me if it were wrong to kneel in the streets and pray to her Creator, as so often she felt the impulse to do. Before she left she asked if she might pray there with us, thinking that I might tell her whether or not she were praying acceptably. She asked for some medicine to make her brighter, as she felt herself nearing her second childhood, and she so much desired to learn more about Jesus. I told her that in heaven her mind would always be bright and clear. As she knelt in prayer all of her friends, who were hearing prayer in Jesus' name for the first time, knelt with her. She made a touching prayer of perfect faith. Surely she was "one of His little ones!"

A Royal House.

F. L. Turpin, one of our most popular hotel men, proprietor of the Royal House, 126 Ellis street, has just completed extensive alterations, having added another story on the building, and moving the office, reading room and elevator to the ground floor, where people can step in now and ride to any floor in a spacious elevator, thus supplying a long-felt want and adding another link in the popularity of the Royal.

The entire building is lighted

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made by F. J. Cheney & Co., Toledo, Ohio. Testimonials free. per bottle.

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If you suffer with pain—any kind of pain—keep in mind that pain is but a symptom, not a disease; that what you must fight is not the pain but its cause; that liniments and oils for external application are almost worse than useless. To overcome the cause of pain, internal treatment is necessary.

Pains, whether in muscles, joints, head or elsewhere will disappear when you purify and enrich the blood and strengthen the nerves.

There is one remedy that has been successfully employed in thousands of cases—

Dr. Williams' Pink Pills for Pale People

Rheumatism is a disease of the blood; Neuralgia is the prayer of a nerve for food; Sciatica is but rheumatism under another name. Dr. Williams' Pink Pills for Pale People can be used with the greatest success in any of these troubles because they attack the disease in the blood and drive it out. Proofs as to the efficacy of these pills are found in thousands of testimonials from grateful people who have been cured.

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with electricity, and all modern improvements are one of the features of the house. A spacious ladies' parlor can be found on the second floor, front.

A WISE ANSWER.

A bright young man of wealth and social position, but with bad habits, recently asked a young woman to be his wife. Many girls would have felt flattered, and have accepted him. Her answer was sharp and decided:

"You say I have qualities you wish in the woman who is to be your wife. I do not know as to

that. But there are habits I do not have, and I cannot accept a husband who has them. I do not smoke, nor swear, nor indulge in wine. I am not in debt. I do not spend my days in idleness, nor walking the streets with silly, unthinking girls, nor my nights with questionable associates. As you have most of these habits, I am not willing to become your wife. Nothing but misery could come of such a union."

It was wisely thought and bravely spoken.—[California Independent.

In all things preserve integrity

ING THE PREACHER TO PREACH.

do not wonder that some are not successful preachers. Now men who prepare their sermons with care; they have a free flow of language; they are usually correct in the use of words; they have a zeal for souls and are conscientious in their work. They fail to make much of an impression upon their congregations. There are reasons for this

for which they are not altogether responsible.

For example, there are listless congregations, who give the preacher absolutely no inspiration and no helpfulness. They seem not to feel any interest in what is being said. They are as unresponsive as tombstones, and fail utterly in that attention which draws a preacher out. Under such circumstances it is impossible for a man to do himself or the occasion justice. No man can preach well to a listless congregation. He may prepare as well as he can; if the people are inattentive he can not preach successfully. It is a duty which people owe the preacher, as well as themselves, to listen with reverent attention to the ministrations of the pulpit; and they will not only be surprised at the interest they will learn to feel in the sermon, but they will be even more surprised at the forcefulness and impressiveness which will come to the preacher in the delivery of his sermon. An attentive congregation will be almost certain to make an interesting preacher.

The preacher can be immensely aided by the prayers of his people for the success of his pulpit ministrations. It is said that a number of earnest and devout members met half an hour before each sermon to pray specially for the success of Mr. Spurgeon in his great Tabernacle work. He not only had an intensely interested congregation of hearers, but behind him there was a reserve of prayer and faith which gave him the greatest encouragement to preach with a divine unction and success. Many a man who has little reputation as a preacher would be markedly successful if sympathetic attention were given and earnest prayer frequently offered for him.

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, he will be to us the whole treasury of God.—[Whipple.]

We love dollars so much more than brothers that we are becoming human cash registers.—[Edwin Markham.]

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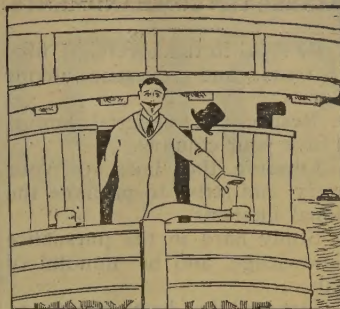
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"Look out!" cried the captain, as the canal-boat was passing under a low bridge. A Frenchman immediately put his head out of the cabin window to look, and got a severe blow. Rubbing his head ruefully, he cried: "Why do these Yankees call look out when they mean look in?"

Look out for your health means look in. For the secret of health is within you. Germs are in the air you breathe and in the water you drink, but if your blood is pure and your stomach sound the germs can find no permanent lodgement.

To keep the blood and stomach in sound health or to re-establish them in a healthy condition when they are diseased, no medicine is so effective as Dr. Pierce's Golden Medical Discovery. It purifies the blood, cleanses the system of waste and poisonous substances, increases the activity of the blood-making glands, and invigorates the stomach and other organs of digestion and nutrition.

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2. Respect the imperial family, and love your country.
3. Observe the laws of your country, and strive to promote the national interests.
4. Study hard in the pursuance of knowledge, and be mindful of health.
5. Devote the best efforts to your profession or avocation.
6. Make a peaceful home, and love your neighbors.
7. Be faithful and benevolent.
8. Take care not to injure others' interests. Practice charity.
9. Do not indulge in the pleasures of drinking and debauchery. Make not unjust gains.
10. As to religion, you may believe in any you choose, but be careful to avoid one that is injurious to the interests of your country.

There is no relief except to come to him who has power to make all within us right and power to control the storm so that it will not overwhelm us.

There is no sense in always telegraphing to heaven for God to send a cargo of blessing unless we are at the wharf to unload the vessel when it comes.—[Meyer.

Those who desire that others should look upon their infirmities with a compassionate eye must not look on the failings of others with censorious eye.—[Burkitt.

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